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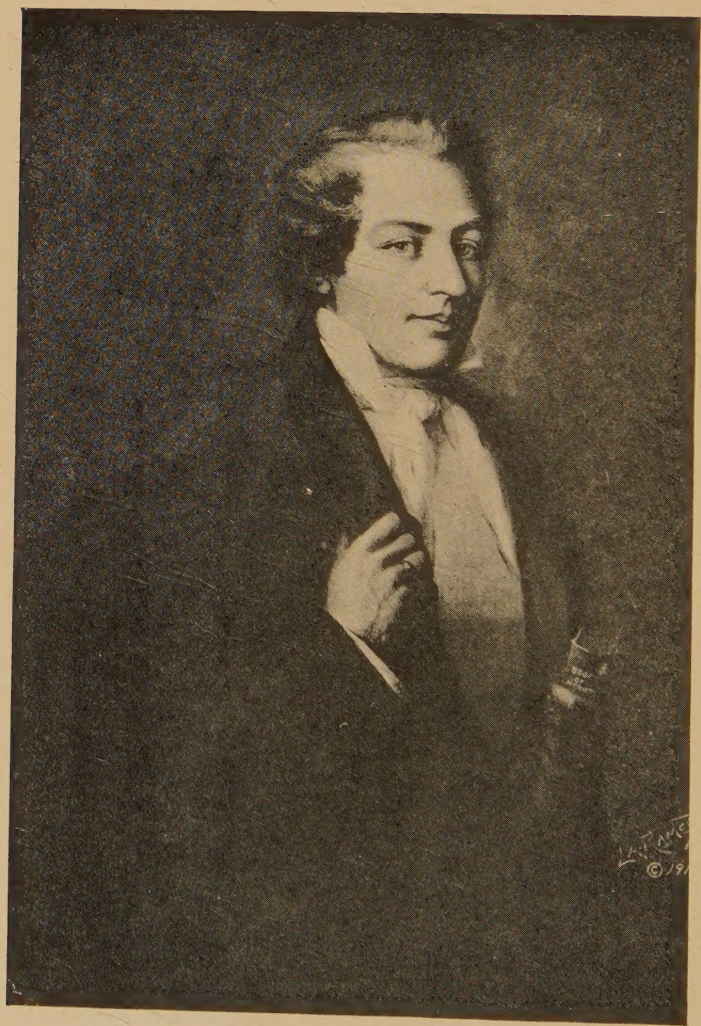
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Joseph Smith, the Prophet

Our Church and People

Written for the

Deseret Sunday School Union

By

John Henry Evans

Author of

“One Hundred Years of Mormonism”

SECOND EDITION

1927



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TO THE TEACHER

This book, as stated on the title page, was written for the Deseret Sunday School Union of the Church of Jesus Christ of Latter-day Saints. Its general purpose is suggested in the title, "Our Church and People." That purpose is to give the young persons for whom it is intended such information concerning the organization to which they may belong and the men and women who aided in establishing it as will create in them a just pride in both the Church and its people. In accordance with this general aim a careful selection of the material used has been made, and this has been presented in such a form, it is believed, as will be both interesting and understandable.

Thirty-six chapters are provided. The first chapter aims to create a forward look in the reader. It gives reasons for the study of the material that follows. The last chapter suggests a means by which this material may be tested—workability and personal revelation. The matter in between these sections is divided into three parts—the preliminary chapters, the period of beginnings, and the period of expansion and growth. The main point in the first chapters is that true priesthood, or divine authority, was lost during the Middle Ages, which accounts for the unauthorized changes that took place in the church. In the second part emphasis is thrown on the ideas revealed to the Prophet, together with the incidents leading to the revelation of these ideas. And in the third part stress is placed on the development of the truths treated in the second part. It is believed that more attention has been given to this last period than is usual in our books, emphasis being given to character and the elemental struggle involved in this development. The figurative sentences introducing each part will, it is

hoped, point the way to the heart of the discussions that follow.

All through the work attention is directed to fundamentals rather than incidentals, and such fundamentals too as will be helpful to present-day living. This fact will explain the absence of topics that have occupied in other books on the general subject a very considerable amount of space—the “persecutions” in Missouri and Illinois and in early Utah, and the doctrine of plural marriage with the difficulties involved. These are now of only historical importance even to adults.

In the table of contents the topics of the chapters have been arranged so as to stand out, each by itself. It is believed that this will prove helpful to both teachers and pupils in locating and following the central thread, not only of the chapters taken separately, but of the book as a whole.

Following each chapter are two or more questions. These do not aim to test the knowledge of the pupils concerning the text, but rather to set their minds to work on matters involving both the text and their own individual experiences. These questions may be discussed in the class without previous preparation other than the reading of the lesson, or they may be assigned to individual members of the class to be discussed first by those to whom they have been assigned and afterwards by the class generally.

Attention may here be called also to an attempt made at the beginning of most of the chapters to hitch up the lesson material to the experiences of the pupils, as the best preparation for the reading of the chapter. Whether or not this has been effectively done in this book, it is at any rate the secret of good teaching everywhere. This is what is known in educational books as the “point of contact.” It is what makes the material in a lesson take hold. Jesus never neglected this pedagogical principle in his teaching.

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Stay yourselves and wonder. Cry ye out, and cry. "They are drunken, but not with wine; they stagger, but not with strong drink." For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered.

And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, "Read this, I pray thee;" and he saith, "I cannot, for it is sealed." And the book is delivered to him, that is not learned, saying, "Read this, I pray thee;" and he saith, "I am not learned."

Wherefore the Lord said, "Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, and their fear toward me is taught by the precept of men, therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

The Lord to the Prophet Isaiah.

Our Church and People

CHAPTER I

A WONDERFUL STORY OF OUR OWN DAY

Have you ever stopped to ask yourself the question, "Why should I know something about my Church?" If you have not, now is a good time to do so, as you are on the threshold of that study. **Why should you study your Church?** Of course, there are many reasons that could be mentioned, but three will be singled out in this chapter.

One reason lies in the fact that it may be your good fortune some day to preach "Mormonism" in a foreign land or in one of the States of our own country, and certainly you will wish to do that in a way that will reflect credit on your Church as well as on yourself. **You may wish to go on a mission.**

You will not want to put yourself in the position of the young missionary whom we heard of the other day.

A good enough boy in his personal habits, he had neglected at home to pay much attention to religion. But he went on a mission. **The boy who did not know.** Once, while distributing tracts he came upon a man who seemed to know a good deal about the "Mormons," but who wished to have it appear that he was seeking information. So he asked the young man many questions. How did Joseph Smith get his authority to

set up a Church, when he had never been a member of any? In what way did the "Mormon" Church get money to support itself with? He had noticed, he said, that the Saints used water for the sacrament instead of wine. What authority did they have for this? These and a score of other such questions he fairly flung at the missionary's head.

The poor boy was so confused and embarrassed that he did not know what to do. He floundered about in his attempt to answer, like a drowning man, who grasps at straws and shadows in a supreme effort to save himself from death. It was all to no purpose. Presently the man said to him rather savagely: "A fine missionary you are! There you stand, unable to answer the simplest questions about a religion you say you have come seven thousand miles to teach. Better go home and learn it yourself first."

He did not go home to study his religion, but you may be sure he studied it. He might, however, have saved himself this humiliating experience if only he had tried to prepare himself before leaving home.

Rather would you wish to be in the position of the young man who had just the opposite experience. It

**The boy
who knew.**

happened that this second missionary was the companion of the one we have just spoken of. Also he was a few years younger—a mere stripling, in fact. But he had prepared himself for a mission. Indeed, he had looked forward to one ever since he could remember anything. Before he received his call, besides attending his meetings with considerable regularity, he had read the Old Testament through and the New Testament twice from Matthew

to Revelation, the Book of Mormon, the Doctrine and Covenants, many sermons of the Church leaders, and the history of the Church—a hard task, you may easily guess. As a result, you could hardly ask him where anything was in any of these books but he could tell you. He was able to converse with intelligence on most of the principles of “Mormonism.” When he went on his mission therefore he had no need to spend time in first learning what to preach.

Another reason why you should study the teachings of your Church is that you may the better be able to appreciate what it has done for you. You may not know it, but you would not be where you are to-day and what you are had it not been for “Mormonism.”

Listen!

Many years ago, long before even your father or mother was born, there was a man who lived in England.

An actual case. He was poor and had a large family. Every day, before it was dawn, he took a coarse lunch and went into a shaft, which dropped down hundreds of feet underground. Here, with a heavy pick, and lighted only by the flicker of a dim miner's candle stuck in the front of his cap, he dug coal all day and every day, including Sunday. At night, after it was dark, he came up out of the mine and walked home, where he took a bath in a tub of tepid water to rinse off the coal-dust, and sat down to another inexpensive meal, but the best he could afford. Then he went to bed, tired to the bone, to sleep like a log. Once he had known how to read, but that was when he was a boy. Now, however, it was as if he had never learned the alphabet, for

work, hard work, had crowded out of his life all leisure, and therefore all desire to read.

Year after year of darkened days, this had gone on, till now he was getting old. As his sons grew big enough to wield the pick, they, too, descended into the earth to dig coal, following in the footsteps of the father. When they married and had sons of their own, these again would do as their fathers and their grandfather had done—learn to read and then to forget it, load trams with hard, black coal, eat the coarsest fare, wash the coal-dust off their bodies, and go to sleep on a springless bed! This was all their hope and promise.

But there came a change.

One day a "Mormon" missionary from Utah came to this humble home. He told how the Lord had revealed Himself to a new Prophet in America, how the Book of Mormon had been made known to Joseph Smith, how the Church of Christ had been reestablished on the earth, with its ancient blessings, how the priesthood had been given again to men, and, finally, how the Lord had taken His people to "the tops of the mountain" and "exalted them above the hills." And the man believed and presently was baptized with all his family. Then the spirit of gathering took hold of him. The Church lent him some money to come to "Zion," as Utah was known in those days.

Here the family prospered as they never could have done in their native land. As time went on, they became well-to-do. The father and mother both learned to read, for they had time to do so. The children received what is equal to a high school education, and three of the boys were graduated from college. And the sunshine and

the mountains and pleasant surroundings everywhere made all their hearts glad. He is a very, very old man now, and the sons are about the same age he was when the gospel found him and picked him up, but his voice is not too feeble to be lifted in praise for what "Mormonism" has done for him and those who are to come after him.

What is true of this man and his family is true of thousands of other families in all the places where the Latter-day Saints have settled. Where would you have been now, if your parents or grandparents had not joined the Church? What would have been your lot then? You may easily find out by asking your fathers and mothers where their parents lived before they joined the Church. Your parents can help you to imagine the rest.

But the greatest reason why you should study all that **It teaches the value and purpose of life here.** concerns your Church is that you may know the purposes of life and how to make your life count for the most in the long run.

When Christianity was introduced into England in the days of Eadwine, by a missionary from Rome, the question as to whether the people of England should join the new faith was put up to the wise men of the land. One of them said, "So seems the life of man, O King, as a sparrow's flight through the hall when a man is sitting at meat in winter-tide with the warm fire lighted on the hearth but the chill rainstorm without. The sparrow flies in at one door and tarries for a moment in the light and heat of the hearth-fire, and then flying forth from the other vanishes into the wintry darkness whence it came. So tarries for a moment the life of man in our sight, but what is before it, what after it,

we know not. If this new teaching tell us aught certainly of these, let us follow it."

And this is true. Our life is a mystery to us. We see it only for a moment, as it were. But it comes from somewhere, and it goes somewhere. But where? That is the question that has come down to us through the long past. Who can answer it? The surgeon who dissects the human body can not, for life hides itself from his keenest blade. And he who studies the workings of the mind is also at a loss to find its source and hiding place. Nor is the teacher with his powerful microscope any more likely to locate the secret as to our past and future. There is only one way by which it is possible to learn about the things of the spirit, and that is from God, who is the Father of spirits. And this information comes mainly through the Church. So if we would know who we are, where we came from, and where we are going, we must study the gospel. And so, too, if we would understand anything about God and what He wishes us to do while we are here in the flesh.

QUESTIONS

1. After talking with your parents about where they and *their parents* lived before they joined the Church make a list of the things and opportunities you now enjoy which you would not have but for the Church?
2. What can you do now in return for this benefit (a) to yourself, (b) to your relatives, (c) to the Church?

In the olden times when the men of to-day were the boys of yesterday, when one lad played marbles with another lad and found, as it came his turn to shoot, that there were obstacles between his "taw" and the marble he had intended to hit, he cried, "Clearance!" And if that other boy had not already shouted, "Vent clearance!" he proceeded to brush away the obstacles so as to leave a clear path from his hand to the marble in the ring.

This is something like what has to be done in this book before we can come to the history and teachings of the Church in the present age. Some obstacles have to be cleared away. Why should there be another Church, when we already had so many? If "Mormonism" is a Restoration, what is it a restoration of? And what is wrong with the numerous divisions and subdivisions of what has come to be called "Christianity?"

CHAPTER II

THE FORKS OF THE ROAD .

No doubt you have on more than one occasion in your life stood at a point where two roads met, wondering which of them you ought to take. It may have been dark with not even the light of the inconstant moon or the stars to help you; or there may have been dangers to terrify you—wild beasts or an approaching storm. The difficulty would be increased if there were several roads from which to choose instead of two.

Some common decisions you are called upon to make.

And you may also, most likely, have been in a situation where you had to decide between two or more lines of conduct, as, for instance, whether you should finish your high school course or engage in some business, and, in that case, what occupation you ought to follow in life. This, too, is a very common experience. It is often a trivial matter that we have thus to decide for ourselves, as whether we should go fishing to-day or stay at home. But sometimes it is a matter of very grave importance, choosing an occupation, for instance, or getting married.

One of the most important concerns in life that many have to decide one time or another is, "Which church shall I belong to?" It is a question that most people find very puzzling. And no wonder, for there are so many different churches in the world.

If you look at the directory of Salt Lake City, you will find there the names of sixteen different churches.

What a city directory reveals about the churches. With one or two exceptions, they go by the name of Christian. Yet they differ from one another in many particulars.

There you will see the name of the Roman Catholic Church, for instance, which teaches that its authority has come down to the present time from the Apostle Peter through nineteen hundred years of popes and cardinals. There also you may find the names of the Episcopal and Presbyterian churches, the one with its bishops and the other with its elders as the main mark of difference. There too appears the name of the Methodist church, with its different "method," or way, of doing things from the church of England, out of which it came. And there finally you may pick out the name of the Baptist church, so called because its members believe in and practice baptism by dipping the whole body in water instead of pouring or sprinkling it on the head, as in most other churches.

But what is true in this respect of Salt Lake City is just as true of almost every other large town in the United States, or, for that matter, in the world, and the bigger the city the greater the number of churches to be found there usually. The directory of San Francisco, or Chicago, or New York, or of Paris or London, would reveal a list that would run up into the hundreds, may be. To be sure, some of these might prove to be what we have come to call pagan—that is, religious bodies or persons that do not accept Christ—but most of them, you would discover, claim to believe in the teachings of the New Testament. Indeed, there are, all told, several hundred different religious organizations in the world.

This condition, you may well imagine, proves extremely puzzling to those who are inclined to think at all seriously about religion. It is like standing at the forks of a road in a strange country and being told that any of them will take you to your destination, when you know, as a matter of fact, that they will do nothing of the sort, if they are at all like the roads you have been accustomed to. No wonder a pagan of higher intelligence than the average of his race, on being urged to become a Christian by missionaries of several different churches and being in doubt as to which of them he should join, advised all the men to go home first and settle on some one denomination, and when they had done that to come back to him and he would see about it.

A great many persons in Christian lands also are perplexed when they wish to become members of a church. If they believe that all churches are equally good, they embrace the one that is handiest. But if they look upon the churches as all equally bad, they may turn from both churches and religion and become atheist or I-don't-knows. Of course, this is not a very sensible thing to do, for religion is too important a matter to be either accepted or thrown aside in this careless fashion. Still, what is one to do when one is confronted by so grave a question?

How is it, anyway, that we have so many different brands of Christianity?

Jesus established but one church. That is as clear as anything from the New Testament, where we have an account of His earthly life. The Apostle Paul denounced in strong terms the idea of splitting up the church and naming the parts

The question of which church to join is often puzzling.

How it is we have so many churches.

now for this man and now for that one. Yet, as time went on, differences arose among the leaders of Christianity, with the result that those who were in the minority and could not have their way, ended by forming churches of their own.

One of the first of these divisions took place in the ninth century after Christ. On account of some disagreements with the head of the Church

The first division. over whether officers should marry, and other points, a man named Photius set himself up as the head of the church in Eastern Europe. This act, you see, gave the world two Christian churches—the Eastern, which centered in Constantinople under a Patriarch, and the Western, which had its headquarters in Rome under a pope.

Later, in the sixteenth century, a kind of revolutionary spirit in Europe turned out a group of sects, or branches, of the Christian church in the West. These

Protestant sects. and their offshoots are termed Protestant churches, because they protested at one time or another against something done by the Church of Rome.

This religious revolution, commonly known as the Reformation, was begun by a German monk, named Martin Luther. One day a friar, whose name was Tetzels and who had a keener eye for business than for religion, came into the home town of Luther, peddling indulgences. That is to say in order to raise money to build St. Peter's cathedral in Rome, he went about Europe telling the people that if they contributed to this cause, their sins would be forgiven and their dead friends and relatives, who might be in purgatory, would straightway be released from their sufferings and go up to heaven.

This greatly shocked Luther. So he protested against this selling of spiritual values on the street. On the door of the church where he was wont to preach he nailed ninety-five objections—**Luther and the Reformers.** “theses” they are called. At once, of course, there was trouble, for Tetzel had been given permission by the pope, the head of the church, to sell indulgences. An effort was made to get Luther to take back these objections, but, being a man of great sincerity and courage, he refused to do this. So he was cut off from the church. Nothing disheartened, however, he set up a church of his own, which was called for him the Lutheran church.

This action on the part of the German monk and the success he met with among the people encouraged others in Europe to rebel, who had a grievance against the pope or the church, for the spirit of revolt was in the air. In England King Henry the Eighth got his chief minister, the bishop of Canterbury, to revise the beliefs of the English church and to bring about a separation from the mother church. Thus arose the Church of England, or the Episcopal church. A similar thing took place in Scotland under Knox, in Switzerland under Zwingli, in France under Calvin. And so in these countries Protestantism was established.

These Reformers, as they are called, did not reform the Church to any considerable extent then, as they are often thought to have done. And certainly **What the Reformers did.** they did not restore the religion of Jesus, nor did they give us a new revelation from heaven. They did, however, correct some abuses in the Church, like the selling of indulgence. The principal

work of these men lies elsewhere. They broke the terrible power of the Romish church over the minds of men, for one thing; and, for another, they placed the Bible in the hands of all who could read, as the light by which they should walk, with the advice to study it and to act for themselves, without waiting to be told what to do in religious matters.

After this, men arose who protested against the forms and teachings of some of the Protestant sects. John Wesley, for one, wanted to change certain things in the Church of England, of which he was a preacher, but he wished to do so with the approval of that denomination. When he was refused this privilege, he taught on the highways and byways of England. During his long and really useful life he won a great following, which, after his death, was organized into the Methodist church.

But division, once having got such a good start, kept on apace. For now we have seventeen different kinds of Baptists, twenty-one of Lutherans, and twenty-two of Methodists.

So you see that in the field of religion people are, more than ever, standing at the forks of the road in a very real sense these days. To be sure, there is a way in which each one may find an answer to his question as to which of the churches he should join, just as the Prophet Joseph Smith found out. For the Lord has made it clear in our day which of the many roads, religiously, we ought to take, as we shall learn farther on in this book.

QUESTIONS

1. Does it make any difference whether one belongs to a church or not? Why?
2. Does it make any difference which church one belongs to? Why?
3. What difference did it make to Joseph Smith?

CHAPTER III

THE WAY OUT OF THE WOODS

In one of those wonderful parables in the New Testament Jesus tells us of a woman who had ten pieces of money, and lost one of them. The loss distressed her greatly. Lighting a candle, she swept the house thoroughly, searching everywhere for the missing coin. No nook or crevice escaped her attention. At last she found the money. So great was her joy that she "called her friends and neighbors together, saying, 'Rejoice with me, for I have found that which I had lost.'"

We have all had an experience of this kind. It may have been money, or it may have been something we prized more highly than money. Whatever it was, we were troubled over the loss, and we hunted for the object everywhere, hoping to find it. And when we found it, if we did, our joy went beyond all bounds. We prized the thing far more highly, very likely, than before we lost it. For that is the way with us.

Now, the world, between the days of our Savior's personal ministry in the flesh and the opening of the nineteenth century, lost something of far greater worth than money or what money can buy. Do you know what that is? It is the Priesthood, the power by which men are saved. And the strange thing about this loss is, that only a comparatively few even discovered the loss or made an attempt to replace it. Of course, the world lost a great many things besides the Priesthood, such as the correct form of baptism, the healing power, the form

of government which the Lord instituted in the Church, and its essential offices; but by far the most important of these losses was the Priesthood, for with true priesthood every other spiritual loss can be easily replaced.

What is priesthood?

If you were going into a distant country with the intention of staying there for some time, you would most likely ask a friend to transact your business **What** for you while you were away. You would **priesthood is.** perhaps give him a letter of instructions to guide him, telling him what to do under this or that circumstance. Whatever your friend did, as long as he followed your instructions, would be as binding as if you did it yourself. This we call "power of attorney." If however, he should disregard your directions in a particular case and you should therefore withdraw his authority, he could no longer act in your name with any binding effect. After that, nothing he did for you would be valid, as we say.

Again, to take another case, suppose you were born and grew up in a foreign country, say England or France, and afterwards came to the United States. Suppose further that you wished to be admitted to citizenship in this country. Now, everything would depend on what court you went into for this purpose and what you did there. For you could not go into any court; you would have to go into some particular court. If you went before a judge who had received his authority from the proper source and if you took the necessary oath and signed the necessary papers, you would thereafter be a full-fledged citizen of the American nation. But if you went before a judge who had not been given the necessary authority, or

if you should go before a judge who had received this authority and afterwards been deprived of it, it would be of no avail whatever, when you came to exercise the rights of citizenship, even though you had taken the proper oath and signed the proper papers, following the usual practice in every detail.

It is something like this in the Church of Christ. The Lord at various times appoints men to act in His name—to baptize, to lay on hands in ordination and healing, to appoint others to act in His name, and so on. To be sure, the Lord would not recognize any act by persons so appointed unless it was in itself a *good* act or unless it was done in a spirit of “persuasion, gentleness, meekness, kindness, love, and pure knowledge,” but if it was performed in accordance with these principles, it would be as valid as if it were done by Him in person. This divine authority is known as “priesthood.” It is the means through which men may communicate with God, obtaining instructions as to what to do and how to do it.

Here we are, on the one hand, in the world of the flesh. Our spirits, the eternal part of us, is in a cage, the body, where it can see only a certain distance out, through the windows of the cage. There, on the other hand, is the world where our Father, the father of our spirits, dwells, and where the spiritual forces of the world about us have their center. In order for us, here to know anything about Him, there, He must impart the information to us; we cannot otherwise gain any knowledge of Him. Now, priesthood, whether in us or in other men in our world, is the channel through which this communication is possible; just as, to compare small things with great, a wire or the air may be the medium through which the

human voice may be carried from one point to another. That is how important priesthood, divine authority, is to the human family.

Now, this priesthood Jesus gave to His apostles in the days of His personal ministry on earth. They were **Priesthood** to perform ordinances, and to establish the **given in the** Church everywhere. His commission to **days of** them, which you may read in Saint Mark, **Christ.** is: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

The twelve apostles, with Peter at the head, did as they were instructed. They preached the gospel to the Gentiles as well as to the Jews. And the signs promised by Jesus followed believers everywhere. As the apostles died, one way and another, such men as Paul and Matthias and Barnabas took their places. The Church grew by leaps and bounds in spite of persecution.

Presently, however, a different spirit came over the Church. We do not know exactly when or how it first appeared, but when we see the changes that **How the** took place, we are sure that it came. The **priesthood** quorum of apostles was not continued. The **was lost.** signs not only ceased, but were not considered necessary any more. Various ordinances, like baptism and the sacrament, were altered so that the first teachers of the Church would not have been able to recognize them. For

instance, sprinkling water on the forehead of infants took the place of dipping the whole body of the adult in water; and the simple eating of bread and drinking of wine in remembrance of Christ's death was displaced by what came to be called by the long name of "transubstantiation"—that is, the belief that the bread and the wine of the sacrament became, after the blessing of the priest, the actual flesh and blood of Jesus. Then too the priesthood, which was intended for every man, came to be possessed by only a few—a trained clergy. During the Middle Ages, the Church leaders ruled with force and threats instead of with gentleness and love and persuasion.

Thus by slow degrees the Church, long before the divisions took place of which we have spoken, lost all semblance to the organization that had been formed by the apostles of Jesus. It lost not only the priesthood, but the very spirit of the religion of Jesus. It answered perfectly to the description given by the Lord to Joseph Smith: The people "draw near me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men; they have a form of godliness, but they deny the power thereof."

The great purpose of the Restoration, therefore, was to bring back the true priesthood. Through this power and light would come not only the spirit of the gospel, but also a knowledge of God together with the correct forms of worship, ordinances, principles and whatever else may be necessary for man's salvation.

How happy the world should be, then, that in this age God has again spoken to men and restored "that which was lost" through negligence and sin. Over this fact

there should be universal rejoicing on the earth, as over something that has been found again—"the pearl of great price."

QUESTIONS

1. Do any of you hold the priesthood?
2. What difference should there be between a boy who holds the priesthood and one who does not?

CHAPTER IV

A NEW MESSAGE TO THE WORLD

If you saw a man going toward a high precipice which he did not know was there and it meant certain death **Purpose of the Restoration two-fold.** for him if he went on, you would exert every effort in your power to save him, would you not? So, too, if you should see a young man, full of the promise of great things, suddenly take to swearing and smoking and drinking and stealing and otherwise leading a bad life, you would be glad to warn him of the end he would surely come to if he persisted, and to point out a way by which he might realize the best that was in him. And what a wonderful act it would be on your part if you could only persuade either of these persons to alter his course and to take up a better way!

Indeed, God has often done this very thing. He is in a position to know what lies at the end of our path much better than we are, because He knows all things, both past and future. In the days of Noah He saw which way the people were going, that they were in the ways of wickedness. So He warned them through Noah that destruction awaited them if they did not repent. They did not repent, and the threatened destruction came upon all but the patriarch Noah and seven others. On another occasion God called Jonah to warn the inhabitants of Nineveh, one of the great cities of the ancient world. In this case the people mended their ways and were spared. On our own continent, when the Lord saw how the Jaredites were living and knew they were going to-

ward the precipice, He reached out his hand to save them. But they would not stop nor alter their course, and they fell headlong over the edge of it. When we pause to reflect on the condition of the Jews at the time of Christ, we can easily believe that one of the purposes of the ministry of Christ was to save the people from the terrible things that awaited them if they did not repent.

Now the Lord has a message for the world to-day. This message is double. On the one hand, it is one of warning as to what will befall the inhabitants of the earth if they do not repent, and, on the other hand, it is one of admonition to prepare for some very important events in the future.

Let us take up each of these separately.

In many passages of the revelations to the Prophet Joseph Smith, God has expressed his displeasure at the **Warnings of** way people live nowadays. He is represented in one of these as being "angry" with **the Lord** them and as having a "sword" ready to let **to people** fall on "them that dwell on the earth." The reason is **to-day.** that men have strayed from the path of righteousness, that they are following their own bent instead of the still small voice within them. They think more of dress and money and property and what people say of them than they do of what is for their best good in the long run. Although in some respects we are to-day far in advance of anything the world has ever known before,—for we have railroads, automobiles, telephones, telegraphs, radio, airships, and machinery for almost everything we need,—still in matters that count much more than these things people are in much the same class as those who

lived in the days of Noah, who were destroyed on account of their wickedness.

Nothing can show more clearly the sad state of things in the world than the great war through which the nations have just passed, where whole peoples spent all their energy in killing one another, when they might have occupied themselves in some good work; and in the further fact that the nations of the earth, now after the war (1924), refuse to get together in any really helpful way, so full of jealousy and suspicion are they.

What the war shows.

It is not a good thing to dwell too much on this dark side of the world. But once in a while it is necessary to know the facts if we would really improve. At least, we must see things as they are, especially when the Lord points them out to us in order to have us improve.

As a result of this state of affairs in the world the elders of the Church are commanded by the Lord to "warn sinners unto repentance." It is even made the duty of "every man who has been warned to warn his neighbor," in order that every one may be "left without excuse." For there are some terrible things to fall upon mankind unless they repent. Nor is any one to escape who does not do so. For only through repentance is there any way of salvation.

That is the ugly side of the picture. But there is a beautiful side too. For the message of the gospel as revealed to the "Mormon" prophet, like that of the ancient apostles, is one of "glad tidings."

You have often heard, no doubt, of the Millennium. This is a period to which the saints of every age have

**The Restoration—
a preparatory
work.** looked forward with joyful anticipation. It is to be a thousand years in length, the sabbath, or rest-period, of the earth. During this period there will be universal peace—no hatred between man and man or between man and beast. The lamb and the lion, as the hymn declares, shall “lie down together without any harm.” Swords shall be beaten into plowshares and spears into pruning-hooks. Satan shall have no power to tempt people as he does now, and so our desires will be more inclined to good. The earth will be sanctified for our benefit, men’s salvation will there be completed, and all will be judged according to their deeds. Precious knowledge of the past and the present and of the heavens and the earth, will be revealed in abundance. The whole world will be a universal brotherhood.

But the human family must be prepared for that wonderful period. It cannot come on us suddenly in a night. For it is indeed a far cry from our present time of strife and selfishness and hate to a period of universal peace and love. Now, the means by which men are to be prepared for the Millennium is the gospel that Jesus taught nineteen hundred years ago and that He revealed again to Joseph Smith, with its priesthood to keep open continuously the line of communication between God and man.

It is a good thing once in a while to ask ourselves, “In which direction are we headed? Are we going toward the precipice or towards the meadows and the clear streams? Is there anything in our life of which we have cause to repent? Are we looking forward anxiously to the time when we shall live with Christ on the earth a

thousand years? And are we doing our share in preparing the world for that reign of universal peace and brotherhood?"

QUESTIONS

1. What is a message? Give instances.
2. How important is a message the Lord has for mankind as compared with a message one man may have for another, or a ruler for his people?

There is a time when the ground is being cleared and plowed and harrowed; when the tender seed, of whatever kind, is being planted in the soft, warm earth; when, under the influence of the gentle rain and the coaxing sun, the green blade peeps through and shoots up into the receiving air; and when the growing crop needs all the watchcare of the eager husbandman, during the days of the spring floods and the summer's scorching heat.

There also is such a time in the history of the Latter-day work which God, the great Husbandman, wrought—days of preparation, of planting, of great solicitude, of patient waiting. This is the period when the world and a prophet had to be prepared to receive the Truth, when new ideas had to be made known and old ones restored, when these must be taken care of till they grew and became thoroughly established in the hearts of men. It is the period of late spring and early summer in church history.

CHAPTER V

A BOY AT THE CROSS ROADS

There are few sensations more distressing than that of being lost in a great city. You wander about seeking some clue by which you may escape from **The sensation of being lost.** your strange surroundings. You ask now this person and now that, some of whom are as unfamiliar with the streets as you are, and others of whom either give you wrong directions or directions you cannot understand. With what relief you at last find a map of the city or a guide-book, something you can rely upon.

This was essentially the situation in which the boy Joseph Smith found himself a little more than a hundred years ago. Only, it was not in a great strange city, but in the midst of a rather large number of churches. This chapter tells how he experienced that feeling of being lost and of finding his directions from a wonderful Guide-book.

By birth Joseph Smith the "Mormon" Prophet, was a New England lad, having been born in Vermont two days before the Christmas of 1805. His **Birth and boyhood of Joseph Smith.** parents had brought the family of ten from Sharon, where Joseph was born, first to Palmyra and then to Manchester, when the Prophet was in his tenth year. The journey had been made in a rude wagon, perhaps covered, the mother taking complete charge, because the father had gone before to prepare a home.

When Joseph was a child he had typhus fever, of which he was sick for two weeks. One day while recovering from this illness he suddenly cried out in great distress from a pain in his shoulder. It was produced by a fever sore, which, when lanced by a doctor, discharged about a quart of pus. Then the pain shot down into the leg, which began to swell and to give him much agony. An operation was decided upon. Several pieces of bone were extracted, and thus the leg was saved. As there was no way in those days of deadening pain during an operation, you may imagine that Joseph must have suffered greatly. The physician wanted to tie him down after the fashion of the time, but this the patient refused to have done.

Joseph learned at school to read, to write, and to do simple problems in arithmetic. The schools were not such as we have to-day in the United States, even in towns far removed from the large cities. Usually they were held in small log cabins. There were but three subjects taught—reading, writing, and arithmetic. Few books were in use there, the teachers were poorly prepared, boarding 'round with the families according to the number of children attending the school. As Joseph lived in the country where there was farm work to do, he did not attend school for more than a few weeks in the year, and that during the winter months.

For his father was a farmer during the greater part of his life. The family was never very well off as to this world's goods. It was a large family, even as families went in those days, and Joseph and his brothers had to work hard to help their father clear the land of trees and brush and to plant and harvest the crops. The

mother painted and sold oilcloth coverings for tables, stands, and other household articles, to help out the family purse.

The Prophet's father and mother were named Joseph and Lucy. They were married at Tunbridge, Vermont.

**Joseph's
ancestry.**

The early home of the Smiths was in Massachusetts, that of the Macks—the mother's family—was in Connecticut, from which States both branches had been driven by financial reverses. Failure of crops for three successive years in Norwich, their last home in Vermont, caused the Smith family to move to Western New York, which was then a pioneer district.

Joseph's ancestors were humble. On neither side of the house, it seems, was there any ambition to cut a figure in the world. Simple farm-folk in the main, they were content to live a simple life.

Lucy's grandparents had been tolerably well-to-do. Her father, Solomon Mack, wrote a narrative of his military exploits, in a rather entertaining style.

His mother's. Her brother, Stephen, helped to found Detroit, Michigan, where he became a prosperous merchant. War heroes abounded in her family. Lucy herself appears to have been a woman of considerable energy and common sense.

The father, a mild-tempered, thoughtful man, was a descendant of Robert Smith, who came to America from England before the middle of the seven-
His father's.teenth century. Asael Smith, grandfather of the Prophet, had more than the average of both means and character. The son, father of the Prophet, now a farmer, had once engaged in trade with

a firm in China, but left commerce when he was swindled out of his earnings by his partner in business. The Smiths, too, could boast of some veterans of the wars in which the country had been engaged.

Both the Smiths and the Macks, it appears, were of a strongly religious bent; and although some of them held views very different from their neighbors, they were devout believers in God as the Father of all men, in Jesus as the Redeemer of the world, in the Bible as the word of God, and in the church as a means of salvation. It was therefore a religious home into which Joseph Smith was born and in which he was reared.

During the winter of 1819-20, when Joseph was in his fifteenth year, there took place in Manchester and the neighborhood what was called a religious revival. If you have never been at any such gatherings, you will be interested in knowing what one is like.

**The revival
of 1819-20.**

In those days, as always, there were "backsliders" from the church. These it was necessary to bring to the fold again in some way. The usual way then was to hold a series of religious meetings, where the most famous revivalists did the talking. Sometimes a single denomination engaged in this work, but generally several churches conducted it jointly. The purpose of such meetings was to rouse the feelings of the people to a high pitch, and the preachers who could do this were in most favor. And such gatherings! People came from great distances to them, often leaving their work and staying till they were over and everybody had "got religion."

The torments of sinners after death were depicted in the most vivid and terrifying manner, so as to scare the

erring into joining the church and forsaking their sins. As a result of these lurid descriptions people did the most unseemly things. They shouted their amens to whatever they approved, they often cried and laughed in the same breath, as the saying goes, they sighed, they groaned, they prayed that God would not damn them forever, they prostrated themselves on the floor in their humiliation, they sometimes fell in a trance from which they did not recover for a long time. These trances were looked upon as great gifts of the Lord, given only to those whom He viewed with special favor. Then came the mourner's bench, to which the converted were led, where they were supposed to say whether they were "saved" or not.

It was this sort of revival that occurred in Manchester at this time. Three churches joined in carrying it on—the Methodists, the Presbyterians, and the Baptists. There was great excitement. Every one became concerned for his soul. When the revival ended, and only then, the converted selected their church. It was at this point that difficulty arose, not only among the converts but among the ministers as well. For the preachers of the various denominations clamored in an undignified way for their share of the converts, while the converts became more and more perplexed to know which church to join. Most of them, however, found their way into some religious fold.

The young Joseph was one of those who were extremely puzzled. Both he and the other members of the family had taken a deep interest in the revival. When it was over, four of the family, including Joseph's mother, became Presbyterians. Joseph, himself, was somewhat partial, he tells

**Joseph and
the revival.**

us, to the Methodists. But he could not make up his mind to join them. He turned the question over and over again in his mind, without apparently being able to come to a decision. "Considering that all could not be right," he says, speaking of the churches, "and that God could not be the author of confusion, I determined to investigate the subject more fully, believing that if God had a church, it would not be split up into factions, and that if he taught one society to worship one way and administer in one set of ordinances, he would not teach another, principles which were diametrically opposed."

In the midst of his perplexity, however, he took up one day the family Bible, that great Guide-book of Life, and there he found the plainest kind of directions by which he was enabled to clear up all his doubts and place in their stead an absolute certainty of the truth.

QUESTIONS

1. Tell of an incident that happened either to yourself or to someone else of being lost.

2. In what way can one be lost religiously? How was the young boy, Joseph Smith, "lost" religiously?

3. Have you found your way religiously? Explain how you have done so, if you have, or how you may do so, if you have not. (Remember, Joseph Smith was not yet fifteen when he had his first religious experience.)

CHAPTER VI

"THE LIGHT THAT NEVER WAS ON LAND OR SEA"

Two girls, one very black night, were driving in an automobile through a dangerous canyon. They were alone, and had never been that way before. **The necessity of having a light.** Over narrow dugways that looked down hundreds of feet into a roaring stream, past giant boulders and huge pine trees, the car wound its uncertain way upward round sharp curves. Only one thing saved the girls from a horrible death, and that was a spotlight, which one of them kept flashing here and there so as to show now a rock, now a precipice brink, now a dangerous curve ahead.

Life is very much like this canyon road. It is full of dangers and pitfalls. The way is new to all of us. Moreover, our own lights are too dim to enable us to see the things that may lure us to certain death. Besides, many objects are not what they seem. The shadow on this side may be hiding a yawning cavern or, on that side, a granite wall against which we may dash out our brains. And here too there is but one light that can save us—the Light of the Christ. This is the light that Joseph Smith saw and heeded on that memorable occasion of the First Vision, to which we have now come.

Joseph Smith, as we have said, was born and reared in a religious home. It is not at all surprising, therefore, that the boy, during his moments of doubt, **Joseph reads the Bible.** went to the Scriptures for light. And this is the less surprising when we consider that

he was always looked upon by his relatives as a quiet, thoughtful boy.

One time during his reading he came upon the following words in the Epistle of James: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him." It appeared that this happened when his doubts had reached the climax, and his perplexity was the greatest.

The effect of this passage was like an electric shock. He paused over the divine words. It was as if they had been written with his condition in mind.

Effect on him. Nothing could fit his case more perfectly.

He lacked wisdom, for which of the churches in his neighborhood he should join, he did not know. And he was encouraged to ask by the promise that his request for light should be answered and that he would not be upbraided for the asking. But he hesitated. Who was he that he should go before the Lord? Besides, he had never in all his life prayed aloud, as many of those had who had "got religion" at the revivals. Still, the more he thought over the matter, the more he decided to put to the test the sacred words.

Accordingly, one beautiful, clear day in the early spring of 1820, more than a hundred years ago, he retired to a small grove near his father's house, determined to pray for an answer to his question. He had selected this secluded spot beforehand. Not for a moment did he doubt that his petition for light would be granted. In the words of James, which he must have read before the passage just quoted, he was going to the Lord "in faith, nothing wavering."

Arriving at the place where he had decided to pray, he

looked around him to see that he was alone, and finding that he was, he knelt down and "began to offer up the desires of his heart to God."

A vision.

He had no sooner done so, however, than he was seized by some power which entirely bound his tongue so that he could not speak. Moreover, thick darkness gathered round him. It appeared for a time as if he were doomed to destruction. He was grappling with the power of "some actual being from the unseen world," a power such as he had never felt before in his life. Exerting all his strength, he called silently upon the Lord to deliver him from this enemy of his soul. At this moment of greatest alarm he saw a pillar of light exactly over his head, more brilliant than the brightness of the sun. This pillar gradually descended till it enveloped him in its glorious light. At this moment, too, the darkness disappeared, and with it the power of evil.

As the light approached him he beheld in it two personages standing above him in the air. The brightness of them was beyond all description, exceeding anything he had ever seen before. These two glorious personages "exactly resembled each other in features and likeness." One of them, pointing to the other, said, "Joseph, this is my beloved Son, hear Him."

His object in coming to this place to pray was, as we have said, to inquire of the Lord which church he should join. As soon therefore as he could collect himself, he asked the momentous question. The answer must have surprised him somewhat. For he was told that *all* the churches were wrong and that he must not join any of them. He was further informed that all their creeds were "an abomination" in the sight of the Lord, that they

had "the form of godliness" but denied the power thereof, and that they "taught for doctrine the commandments of men." A second time he was forbidden to join any of the churches. Among the things he was told on this occasion was that "at some future time the fulness of the gospel should be made known" to him.

When the vision closed and the Personages had disappeared together with the light, Joseph found himself lying on his back, looking upward. He was utterly exhausted. On recovering himself somewhat he went to the house, the condition of his body showing in his face. As he leaned up to the fire-place, his mother's quick eye detected that something was the matter, and to her inquiry he answered that he was "well enough." A moment later he added, "I have learned that Presbyterianism is not true." This was, as you may remember, the church his mother had joined after the recent revival.

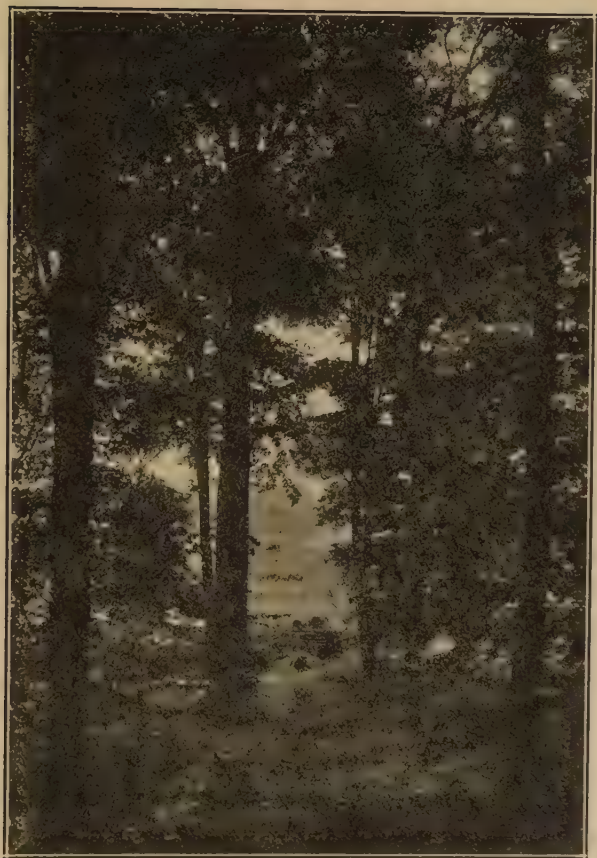
A few days later Joseph happened to be in the company of a Methodist minister, one who had been very active in the religious revival just closed. They conversed on the subject of religion. The boy very naturally related the vision he had received. No doubt he imagined that his friend would be greatly pleased that Joseph had had a religious "experience," for that was what every one converted at a revival was supposed to have in order to be "saved." But to his great surprise the preacher treated his communication not only lightly but with great contempt. "It is all of the devil," he said. "There are no such things as visions and revelations in these days, they ceased with the apostles, and there never will be any more of them."

Joseph found that his telling the story of the vision subjected him to "great persecution" in the neighborhood. No one, of course, believed it, outside of his own family. Every one else ridiculed the idea. Nevertheless it created a deal of excitement, especially among the religious. Although the converts of the various churches were, a little while before, quarreling about which was the true church, still just now they were united as in a common cause to embarrass an innocent country boy, who was without wealth or influence in the world. Some of those who thus harassed him were "of high standing" in the community.

"It caused me serious reflection then, and often has since," he said in after years, "how very strange it was that an obscure boy of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones of the most popular sects of the day, and in a manner to create in them a spirit of the most bitter persecution and reviling.

**Joseph's
reflections.**

"However, it was nevertheless a fact that I had beheld a vision. I had seen a light, and in the midst of the light I saw two personages, and they did in reality speak to me. And though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me, falsely, for so saying, I was led to say in my heart, Why persecute me for telling the truth? I have actually seen a vision, and who, am I that I can withstand God? Or why does the world



The Sacred Grove, Where the First Vision Took Place

think to make me deny what I have actually seen? For I had seen a vision. I knew it, and I knew that God knew it; and I could not deny it, neither dared I do it. At least, I knew that by so doing I would offend God and come under his condemnation."

Joseph's mind was now at rest concerning the question as to which of the churches was right. He did not, of course, join any of them. The Great Light had flashed on his pathway, showing him the whole road before him.

QUESTIONS

1. What is a physical light used for? When is it used? What would be our condition if we had no light, except the sun?
2. What is the spiritual light in us all? (Christ describes it as "the light which lighteth every man that cometh into the world.")
3. What does this light enable us to see? When should we use it? What may we be led to expect as the result of always walking in this light?

CHAPTER VII

THE PERSONAGES OF THE VISION

Who were these Personages that appeared to the young boy, Joseph Smith? What did they look like? This is very important, we must remember, for of **Various ideas about God.** all the religious teachers since the New Testament times, the Prophet Joseph Smith is the only man who even claims to have seen and talked with God face to face. What he says of the Lord,*therefore, is far more valuable and informing, to say the least, than what some one tells us who has never seen Him.

One of our most interesting American historians, John Fiske, tells us in an amusing passage that when he was a boy his picture of God was "a tall, slender man, of aquiline features, wearing spectacles, with a pen in his hand and another behind his ear." This man always stood behind a long desk in an office without a roof with several ledgers open in front of him ready to set down the good and bad deeds of the boys and girls in the world. And a lady once said, after reading Mr. Fiske's description, that as a child she had much the same picture of God, only in her case God was so terrible to look upon that whenever she imagined herself in heaven she ventured merely to peep at Him from out the ample folds of her aunt's skirt.

What picture do you have of God? What does He look like? If you should see Him would you be afraid?

There is nothing in all the world so important as to

have correct ideas concerning God. A person may be known by the God he worships. No one can be truly religious unless he believes in God, and certainly one cannot have a church without God. This is why the Prophet Joseph Smith placed at the head of our Articles of Faith, "We believe in God, the eternal Father, and in his Son Jesus Christ, and in the Holy Ghost." The articles of faith of other churches also begin with a statement about Deity. Our Savior too, makes belief in God very important. "This is life eternal," he says, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." In order to exercise intelligent faith in the religious sense one must have, first, an idea that God does actually exist, secondly, a correct idea of his character and attributes, and thirdly, a knowledge that one's course of life is according to his will.

As a matter of fact, in no respect was modern Christianity so much mistaken in Joseph Smith's time as in its notions of God. That is why, it seems, the New Dispensation was opened by a vision of the Father and the Son. The angel spoken of by the Apostle John as "flying in the midst of heaven" and having "the everlasting gospel to preach unto them that dwell on the earth" was to tell "every nation, and kindred, and tongue, and people" that they must worship "Him that made heaven, and earth, and the sea, and the fountains of waters." So you see that one of the purposes, perhaps the main purpose, of the First Vision was to restore to the world the true notion of Deity.

But how do we learn to know about God?

Doubtless, one of the ways by which we may learn of

Him is through observation of his works. Said an ancient king of the Jews: "The heavens declare the glory of God, and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." The majesty of the clear sky with the moon and stars shining, is beyond all expression. Then again consider the regularity with which the sun rises and sets, the seasons come and go, the undeviating exactness of the laws of nature. From all these things we may easily know that the Power back of what we see is intelligent.

Another way in which we may obtain knowledge concerning God is to study what He has said to man about himself. This is called revelation. No man can "by searching find out God" or know "the Almighty unto perfection." Therefore if we are to learn anything very definite and clear about Him, this knowledge must evidently come from the Lord himself. Revelation, not what man may say from his own "research," is the only dependable source of information concerning God. The Bible, the Book of Mormon, and the writings of Joseph Smith, all contain instances where the Lord has revealed himself to man—to Abraham, to Moses, to the Brother of Jared, to our modern Prophet.

Perhaps the best way to learn about God is to study the personality of Jesus Christ as it is revealed in the New Testament. The Son is the portrait of the Father. Christ is like God in form. One of the writers of the New Testament tells us that Jesus is the "express image" of the Father. And the Prophet Joseph informs us that the two Personages that appeared to him, who were the Father and the Son, "exactly resembled each other in

features and likeness.' But not only in form are these two Personages alike, they resemble each other in other particulars. For the sacred books assure us that they have similar attributes. Jesus always spoke of himself as one with the Father, declaring himself, in fact, as God.

Now then, the question becomes, What kind of being was our Savior when he dwelt in the flesh?

For one thing, he had a body just as we have—a body with a head and trunk, with hands and feet, with eyes and ears and a tongue, and all the organs we possess. And it was as susceptible as ours, we may be sure, to the blasts of winter, the wind and dust and heat of summer, the fragrance of the lily and the rose, and the grasp of a friendly hand. What his appearance was in detail—whether he was fair or dark in complexion, tall and slender or otherwise, handsome or without comeliness—we are left in doubt. So far as we know, there are no photographs or portraits of our Lord. The pictures we have of him are from the imagination of the artists. But that he had a body with weight and height and organs, we are as certain as of anything we know of him.

Although Christ died, as every one else must die, and although his body was laid in the tomb, as ours will be, when we die, still it was raised from the dead in the resurrection—the same body that was placed so carefully in the sepulchre by the loving hands of his friends. That it was the same body that he had before his death, is clear from Christ's appearance afterward. On many occasions he made himself known to those who had followed him in mortality.

**What we
know of
Jesus, who
is God.**

**He has a
body.**

Thomas, one of the apostles, and a very critical man, was invited by Jesus to touch the wounds in his side and hands and feet, that all shadow of doubt might be dispelled as to whether it was the risen Lord. And then too when Jesus, after the resurrection, appeared to the Nephites in America, the people looked upon these same wounds and were invited to touch them. Besides, our Savior ate material food—broiled fish—with his disciples after his resurrection from the dead. All of these things go to show that Jesus Christ, our Savior, and one of the Godhead, has a body of flesh and bone. And if the Son has a body, so has the Father, for they are in the exact likeness of each other.

Jesus had wonderful power—more, to say the least, than any mere man that has ever lived, however great.

He has all power and knowledge. He had power over the natural forces of the world, for he turned water into wine, made a few loaves and fishes into enough to feed thousands, and stilled the tempest on the sea of Galilee. He had power over the forces that work in the human body, since he made the blind to see, the lame to walk, the paralytic to leap with joy, and even the dead to come to life again. He had power over the forces of the mind and those that operate in the spiritual world, for he was able to read men's thoughts before they were uttered, to cast out devils from the human body, and to call down angels from heaven to minister to his wants. So when we go to the Lord for refuge in time of need, we may do so in the utmost confidence that he has the power to help us.

Do you admire a man who is brave and courageous, who can stand unafraid in the midst of the greatest

He has courage and tenderness. dangers? Jesus, in his own person, when he found on the temple lot those that sold oxen and sheep and doves, and money-changers, made a whip of small cords, drove out both the animals and the owners, scattered the money, overturned the tables, and rebuked them that sold doves, saying, "Make not my Father's house an house of merchandise." And He faced the most painful of all deaths, the lingering death of the cross, in a spirit of quiet resignation and dignity, without complaint and without flinching. Do you admire the sweetness and the gentleness of life that rarely go with courage and strength, but that we find more often in the finest and best of mothers? Jesus was kinder and gentler than any woman. Little children, who know by instinct who are their friends, gathered round him and looked up eagerly into his strong face. Nor, although he hated sin with a deadly hatred, did he have anything but compassion for the sinner. To a woman whom the Jews had brought out to stone because she had been taken in sin, Jesus merely said, "Go thy way and sin no more!"

Our Savior overflowed with love for all men and all things. And love is the greatest thing in life. He loved the lily, springing out of its bed of mud but
He has universal love. arrayed in a splendor more glorious than Solomon on his throne. He loved the sheep that bleated on the low hills of Palestine, even the lonely one that had strayed from the flock and had to be brought back in the tender arms of the shepherd. He loved the streams that flowed down from the hills of his beloved Galilee, and the lake where he sat in a boat and taught the people on the shore and whose troubled waves he had

quieted once to still the terror of his disciples. But most of all, he loved men and women and children, no matter what their lot might be. He loved especially the poor and the unfortunate, those who had been overtaken by evil days and life's hard circumstance. Greater love hath no man than to lay down his life for his friend, and Jesus laid down his life not only for his friends but also for his enemies and for all mankind. And this love is the same as the Father's. "For God so loved the world that he gave his only begotten Son, that the world through him might be saved."

Now, as we have already said, as is the Son, so is the Father. God the Father has therefore a body "as tangible as man's," only immortalized and more glorious. Also he has the same attributes as we have just pointed out in our Savior—all power, all knowledge, gentleness, love, justice, mercy. So that when we are in trouble we can go to Him with absolute assurance that He will not upbraid us but will rush to our help. There is no need to fear God in the sense that our hearts are struck with terror when we think of Him in our wrong-doing, if we are only repentant in spirit. He is a being to approach with the same simple feeling of trust and love and faith that the fourteen-year-old Joseph had in that grove in Western New York.

QUESTIONS

1. Tell the class some of the ideas you have had about God. How do these agree with those given in this chapter?
2. What does the word "Father" suggest to you as applied to God? In what way does this fact of fatherhood help us in our attitude toward Him?
3. Read the vision of Deity (a) to the brother of Jared (Book of Mormon, Ether, chapter 3), (b) to Moses (Exodus ch. 33), and (c) to Joseph Smith (Hist. of Church, pp. 5, 6). Which of these is the clearest? Can you tell why?

CHAPTER VIII

GOD'S WIRELESS

The First Vision, as we have seen, came to Joseph in answer to a prayer he offered to the Lord. This is a wonderful fact—that a mere boy, not yet fifteen, should be considered of so much importance that He not only heard but answered this simple petition for light and guidance. How does the Lord hear and answer prayer? Do the telegraph, the telephone, and the radio throw any light on this question?

First, let us settle in our minds the fact that God does actually answer prayer. One of the best proofs of this is the very vision we have just considered, not only because it is so near to our own time but also because it is so clear.

Joseph was a mere boy. In his outward life there does not seem to have been anything different from that of other boys of his age and class. He did farm work like them, he studied the same books at school, he played the same games. But in another way he was different. He was more thoughtful. That is why, when he was troubled over religion, he went to God in the same simple trust that he would go to his earthly father to ask how he should plow a certain piece of land. And his prayer was answered.

Not only on this occasion but all through his troubled life he took his questions to the Lord for an answer. Three years and a half later than this, when he was but

eighteen years old, he prayed again for light and forgiveness, and his desires were answered by the appearance of an angel, who told him of the Nephite Record. On many occasions while this golden book was in his possession he sought and received divine guidance through this same angel. If you will look into the conditions under which the early revelations of the Church were received, you will find that nearly all of them were given in answer to questions in the mind of the Prophet or his companions. Toward the end of his life Joseph told the Saints that he had found the Lord always willing to aid those who went to Him in simple trust and faith.

To be sure, we must bear in mind that the Prophet was exceptional in some respects. He had been chosen of the Lord to open the last dispensation of the gospel. It seemed necessary, although unusual, that so many beings from the unseen world should appear to him—the Father and the Son, John the Baptist, Peter, James, John the Revelator, Moroni, Moses, Elijah, and perhaps others. But this fact should not discourage us. Although our questions and work may not be so important to others as the Prophet's, yet they are important to us, and we should not hesitate to go to the Lord for light or consolation in times of trouble. What Jesus said to His apostles about two thousand years ago—"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you"—is just as applicable to us as it was to them. Whoever truly realizes that God is our Father, in all that this word means, will never be afraid to approach Him in times of trouble and doubt.

Prayer may be answered in different ways.

It may be answered by a personal visitation, as was

the case when Joseph Smith received the first vision and the visions connected with the Book of Mormon. Three kinds of beings from the unseen world may appear to man. These are, first, angels who are resurrected personages and who have bodies of flesh and bone; second, persons who have died but who have not yet been raised from the dead; third, evil spirits who come to deceive.

Ways in which prayer is answered. Prayer may be answered in the hearing of a voice uttered by a being from the invisible world, while the person himself is unseen. This occurred to President Wilford Woodruff once, when his life was in danger. It directed him, in the middle of the night, to rise and move his wagon, in which he was sleeping, from under a tree where it was. Without question, he did so. Immediately afterward the tree was blown down by a terrific gust of wind right across the place where the wagon had been.

The most common way, however, for prayer to be answered is through the operations of the Spirit of God. One time the Lord told the Prophet Joseph Smith to issue a statement of warning to the world, promising that at the time of writing this article the power of the Holy Ghost should be upon him. Now, this Spirit, being everywhere present, is able to bring things to pass, according to our prayers and the purposes of the Lord.

A certain missionary to Ireland not long ago, finding that he was unable to support himself there, was on the point of being sent home on this account. He wished to stay and finish his mission. So he prayed secretly that the Lord would open the way for him to remain. On rising from his knees he had a strong feeling that his prayer would be answered. And it was. For about the

time he was praying in Ireland a woman, a neighbor of his at home, visited his wife and offered to lend her a certain sum of money, which was to be paid back when the mission was over, and which proved to be just enough to keep the missionary there till the end. Of course, the money was accepted. The Spirit of the Lord had wrought upon the mind of this person to this end.

Prayers differ in form according to their occasion.

There is public prayer, in which one person "is mouth," as we say, for a group, as when one offers the invocation or the benediction in a public gathering. On various forms of such an occasion he who offers the prayer prayer. should consider the purpose of the meeting. The length of a prayer has nothing to do with its merits. It is sincerity and faith that count.

Then there is family prayer. We are enjoined to pray in the family every morning and evening. All the members of the family that can do so should take part in this form of worship. It is a good thing to begin and end the day with thoughts of God instead of play or school or business.

And, lastly, there is individual prayer. This is perhaps the most important. It is also the best test of one's faith. For one may be very apt at praying in public, or even in the family, and not be at all sincere—which is the main thing. The prophets, it seems, liked to go out into the open—into groves and on mountain tops—to pray; for there they appeared to be nearer God.

One of the safe-guards against impurity of life is a prayerful spirit. One is not likely to go very far astray who prays often, especially in secret. One writer says: "Prayer will stop a man from sinning, and sinning will stop a man from

**Prayer a
safe-guard
in life.**

praying." The first religious act that we drop when we lose our faith is prayer, particularly individual prayer. Leaving off prayer is not a sign that we have thought a great deal, as some appear to think, but that we have thought too little. Nor is prayer something to be ashamed of, for the greatest men of the world have been prayerful men, as witness George Washington at Valley Forge, Abraham Lincoln before the crisis of the Civil War, and Woodrow Wilson in his morning devotions. After all is said and done, prayer is our last refuge in times of distress, when we have exhausted every other means of consolation. Prayer is a frame of mind toward God and man and things.

As to how God knows when we pray and what we are saying, any one who is acquainted with the developments of modern science and who believes also in the power and goodness of God ought to have no trouble in understanding, to some extent at least, that the Lord *can* actually hear us when we pray, if He so desires.

**How God
hears prayer.**

The radio is enlightening on this very point. If you have a wireless instrument in your home and have in your hand a program of the radio concerts to be given on a particular evening in various cities in the United States, you may listen in on music rendered at any one of them from the Atlantic to the Pacific, "tuning in" on the one you wish to hear.

How perfectly wonderful that you can sit in your home in Utah or Idaho and listen to a lecture or a grand opera in San Francisco or New York! It shows what man may do when he sets his mind to discover the processes of the hidden world. But God knows not only the laws

governing the radio but many other laws as yet unknown to us. And he uses these laws of sound and sight in a way that seems "unnatural" to man in his present stage of knowledge, but that will appear perfectly natural to us when we shall have reached a stage, if we ever do, when we can see the way it is done. Still, the little we know now of these laws enables us to believe more in the things that we see but do not understand, and to trust more implicitly in the power of God. Just as, in the radio, being able to get "in tune" with this or that station—that is, getting the correct wave-lengths—is the main thing, so "tuning in" on the great thought of God is the principal thing if we would be in communication with Him. Only, religiously, we call this Faith.

QUESTIONS

1. Does prayer consist of words, or a frame of mind, or of both?
2. Why should one pray? What difference does it make in one's daily life whether one prays or not?
3. For whose benefit do we pray—God's or our own?
4. What should we pray for? (Read the Lord's prayer—Matt. 6:5-15—and classify the things enumerated there.) Which is the more important—to go before the Lord seeking material things or to go there seeking a right attitude toward life, the right spirit?



The Hill Cumorah, Where the Plates of the Book of Mormon Were Hidden

CHAPTER IX

THE BOOK WITH GOLDEN LEAVES

Four books there are that are sacred to all Latter-day Saints. These are the Bible, which was given to the ancient inhabitants of Palestine; the Book of Mormon, which tells us of the ancient inhabitants of America; the Doctrine and Covenants, which was revealed to the Saints of our own times; and the "Pearl of Great Price," which contains, among other things, choice extracts from the Bible, and from the biography of the Prophet Joseph Smith. It contains, also, some of the writings of Abraham. Of the way in which we obtained the second of these volumes we are to learn in this chapter.

On the night of September 21, 1823, Joseph went to bed in a pensive mood. He had been thinking, no doubt, as he worked in the field that day, of the wonderful vision he had received three and a half years before, of the things that had happened to him between then and now, and of the probable reason why he had been given no further heavenly manifestations, since he had been promised then that through him the fulness of the gospel should be made known to the world. And doubtless he looked at this and that temptation to which he had yielded and for which he had often condemned himself, to see if it might not after all be his sins that stood in the way of his obtaining favor with the Lord. That must have been a restless pillow on which he lay that night.

He decided to pray. This had been his refuge once

before, as it was to be on many occasions to come; and it had not failed him. Two things he prayed for—one that God would forgive his sins, and the other that He would give him a divine manifestation. He was certain that his prayer would be answered. Not very long had he been praying, when he perceived that his room was growing light, till it was lighter than day. At the same time he saw a man near the bed, standing in the air and surrounded by the most brilliant light. Joseph's first impulse was of fear, but when the man looked at him with his kindly eyes and called him by name in the gentlest of voices, all fear left him.

This strange visitor was Moroni. Dressed in a loose robe of the most exquisite whiteness, with bare head and hands and feet, he had come direct from the presence of God with a special message to the young man. More than fourteen hundred years before, Moroni had lived on the earth—in this very region of Manchester, in fact—but had been raised from the dead by the power of God. Before his death, however, Moroni had prepared a book of gold plates, on which was engraved the history of his people, the ancestors of the ignorant and wandering tribes of American red men. This sacred volume, which now lay buried in a hill not far from Manchester, was to be given into the hands of Joseph, to be translated by him into English and published to the world as the word of God—not now, but after a while, when he should have been better prepared for his divine mission.

The voice of the angel ceased, the light gathered round his person, and presently he ascended out of the room, leaving it dark as before he came. Suddenly, as

Joseph lay there overwhelmed at the strangeness of what he had seen and heard, the angel reappeared, went over again the details of his message without the least variation, added that great judgments were about to come upon the earth, and then disappeared as before in a pillar of light. Once more Joseph mused in the darkness over the experiences of the night, when for the third time Moroni entered the room, repeated exactly the things he had twice related, warned the boy that he would be tempted of the devil to get rich from the gold plates, and again ascended in light. By the time this last vision ended, day was breaking. The visitations had evidently occupied the entire night.

In a little while Joseph rose as usual and went with his father to the field. But he was too much exhausted to work. The elder Joseph, observing his son's condition, advised him to return to the house to rest. The young man started to do so, but in climbing the fence bounding the field, he fell to the ground unconscious. On recovering, the first thing of which he was aware was a voice above him, calling his name. Looking up, he recognized the angel of the previous night. Moroni, for the fourth time, rehearsed his message, ending with a request that Joseph go and tell his father all he had heard and seen. When the boy had done so, his father said, "It is of God; do exactly as the angel has commanded you."

Not far from Manchester is a hill of considerable size, compared with other hills in that region. By the Latter-day Saints it has come to be called by the same name by which it was known among the ancients—Cumorah—and by the non-

The next day.

Joseph views the Book.

"Mormons" in Western New York State "Mormon Hill." To this historic treasure-house Joseph trudged with very solemn footsteps. As he went along the road, he thought most of all of the strange book buried there, on which his eyes would presently look. That volume was at once a treasure of gold and a relic of a lost civilization, and as such would yield, if sold, a great fortune. He and his family, who were now poor enough, might all of a sudden be immensely rich, and, like other wealthy folk, might not only have everything they wanted, but cut a great figure in the world.

That was clearly the voice of the devil. For had not the angel told him the plates, although of high value in and of themselves, were sacred and must not be even thought of in any other light? And had not the angel said, in so many words, that he would be destroyed if he tried to use them for the purpose of getting rich instead of for the salvation of man and the glory of God? Still, these two thoughts kept coming up in his mind, now this one and now that, till at last he arrived at the foot of the hill.

He knew exactly where the book lay, for he had seen the precise spot in vision while the angel was speaking the night before about the volume. So ascending the hill on the west slope till he nearly reached the top, he discovered the rounded surface of a large stone with the edges embedded in the earth. Removing this stone by the aid of a lever, he feasted his eyes in amazement on the wonderful treasure. For there was the golden book of the ancients resting on two upright stones in a stone box carefully cemented together to prevent moisture from entering. With the sacred volume were a breastplate big

enough for a giant, a great sword, and a large pair of "spectacles" to be used in the translation of the book, when he should receive it.

Indeed, the sight so took the young man's breath that he forgot for the moment all that the angel had told him about the sacredness of the volume, forgot that he was not even to touch it till the proper time had come. When he reached out his hands to take it, he received a shock, as if by electricity. He fell back in surprise and disappointment. He tried again, with the same result; only this time the shock was greater. A third attempt was equally unsuccessful.

"Why can't I get this book?" he exclaimed.

"Because you have not kept the commandments of the Lord!" said a voice, which he recognized as that of the angel Moroni, who stood above him.

Joseph was informed that he was not to receive the plates till four years had passed, but that every year till then, he must visit the hill, view the Book, and be further instructed by their heavenly keeper.

Four long years of eager waiting! These were spent partly in New York State on a farm and partly in an old Spanish silver mine in Pennsylvania, from which a friend of the family, Josiah Stowel, hoped to get rich. While-in Harmony, in the latter State, Joseph and Emma Hale were married in January, 1827. Every year, as the angel had directed, Joseph went to the hill Cumorah, and received from Moroni instructions concerning his future work.

In four years the angel had visited the young prophet nine times at least. Joseph must therefore have become very familiar with the life of the Nephites and the

Lamanites. His mother tells us that, during these years, the young man would occasionally give the family "the most amusing recitals that could be imagined. He would describe the ancient inhabitants of this continent, their dress, mode of traveling, and animals upon which they rode; their cities, their buildings, with every particular; their mode of warfare; and also their religious worship." And he did this with as much ease, she tells us, as if he had actually lived among them all his life.

A little after midnight of September 21, 1827, Joseph and his wife passed through the room in which Mrs. Smith, Joseph's mother, was sitting up alone, both dressed as for a journey. In a one-horse buggy that belonged to Mr. Knight they went to the hill to obtain the plates. In the dark hours of the night the young man ascended the slope, opened the box, and took out the Book, which had occupied his thoughts for so many years. There was now no need to fear that he would try to dispose of it to enrich himself, for all such notions had been driven from his mind. Nevertheless, the angel repeated his warning that evil men would endeavor to get it away from him. But he was promised that if he "looked well to his ways," he should have power to retain it until it was translated.

**Joseph
obtains the
Plates.**

QUESTIONS

1. What discoveries have recently been made in "King Tut's" tomb in Egypt? How valuable are these relics? Why are they of great value?
2. How valuable were the Book of Mormon plates as compared with the Egyptian findings referred to?
3. What two attitudes did Joseph Smith take towards these plates, in the beginning? Which one of them displaced the other entirely? Tell what results might naturally be expected from each attitude followed out to the end.

CHAPTER X

THROUGH URIM AND THUMMIM

You remember how the angel warned Joseph that he must be on his guard lest evil-minded men in his neighborhood should steal the Record. Well, this is exactly what they tried to do.

That night when the Prophet obtained the golden book from the hill, instead of taking it home with him, he left it in a secure place in the woods. An old **Difficulties in keeping the Plates.** birch tree had fallen to the ground. Pulling the bark aside where there was a hole big enough to hold the plates, he put them in and then let the bark slip back into its place. After that he stirred the dry leaves and sticks about so as to cover up all traces of his work. Here the book rested till a chest could be made for it. When this was ready, he took the treasure home, put it into this chest, and kept it under lock and key.

But his every movement was closely watched by certain men, who wanted to get the book. While he was in the act of carrying it home from the woods, he was assailed three times by three different men. Being himself a large man, he knocked them down, each in turn, escaping with no other hurt than a dislocated thumb, which his father put back into place.

Once the family heard of a plot to search the house for the "gold bible." It was hurriedly taken out of the chest and put under the bricks of the hearth. No sooner had this been done and all traces of the change removed,

than here came a gang of men to ransack the place for it. They were soon frightened off, however, by the Smiths and their friends, who made believe that they were numerous.

On another occasion Emma Smith rode horseback to a neighbor's, where her husband was digging a well, to inform him that the Record was in danger again. This time it was taken up from under the hearth, put once more into the chest, and the chest placed beneath the floor of an old carpenter shop across the road. Not long afterwards some men, guided by a young woman with a "peep-stone," ransacked the place, but went away angry and disappointed at not finding the book.

These are only two instances out of many that happened during the time Joseph had the plates in the town of Palmyra. What with his daily work and his constant fear of losing the Record, **Joseph goes to Pennsylvania.** it looked very much as if the book would never be translated. So he decided to move to Pennsylvania. Borrowing fifty dollars of a neighbor, Martin Harris, and loading his household goods into his brother-in-law's wagon, he betook himself to Harmony, his wife's former home, the Record having been hidden in a keg of beans for safe keeping. This removal occurred more than two months after he had first taken the plates from the hill Cumorah.

On receiving the ancient volume from the hands of the angel in September, 1827, Joseph did not proceed immediately to translate it. This was owing, as **Translation begun.** we said a moment ago, to his lack of means and to his anxiety over the safety of the gold plates. But when he reached Harmony, he copied

some of the characters he found on them and translated these into English. Later Mr. Harris, who visited him in February, 1828, took the papers on which these were written to a learned professor in New York City. It seems that it was Martin's intention, if the professor's opinion was favorable, to return to Joseph at Harmony and be his scribe. Presently Harris rejoined the Prophet, satisfied, apparently, with what the professor had told him. In the next two months they translated one hundred sixteen pages, legal size, which the secretary begged Joseph to let him show to certain of his friends at home. The manuscript, through Martin's carelessness, was lost, and Joseph never saw it again. When the translation was taken up again, the missing part was not re-translated, but another part of the Record, which covered about the same period of Nephite history.

Several months passed—months of regret and sorrow for all concerned, especially for the Prophet. For he was punished by being deprived of the Record. But later he was forgiven, the plates restored to him, and the translation was resumed. This time, however, it was not Martin Harris that was his scribe, but a young school teacher named Oliver Cowdery. Oliver Cowdery came to know of Joseph's revelations through the Smith family, with whom he had lived while he was teaching in Palmyra. What he had heard impressed him, for we are told that he made the matter a subject of prayer. Having been satisfied of the truth of Joseph's claims, he visited the Prophet in April, 1829.

From this time on till about the close of the year the work of translation continued with but few interruptions.

**Progress of
the work.**

When some opposition developed in Harmony the Prophet and his scribe, with Emma, took up their residence at the home of the Whitmers, in Fayette, New York. David, one of the Whitmers and a friend of Cowdery, proved a real help to the young workers, for he not only moved them to his father's home but prior to that carried supplies of food to them while they were at Harmony. His interest had been awakened by Oliver Cowdery, who wrote to him such things as grew out of his relations to the young prophet. Then, too, friends and relatives visited Joseph, each anxious to know what the Lord would have him do in the New Dispensation—which gave occasion for several revelations in early church history. During the progress of this literary work, moreover, questions would arise in their minds as they translated. In this way came other revelations and visions. Finally, however, the translation was completed and the manuscript ready for the press.

The translation of the Nephite Record was accomplished, Joseph Smith tells us, "by the power of God."

**How the
translation
was done.**

And indeed this was necessary, if it was to be done at all. For the language of the original was what the Record itself calls "reformed Egyptian," of which neither the Prophet nor any other living man knew anything. On the yellow metallic plates, which were eight inches in length, six inches in width, and about the thickness of ordinary tin, were fine engravings. To translate this work Joseph used an instrument called the "urim and thummim," two transparent stones set in a silver bow, which he found with the plates. It was also employed by him in receiving revelations.

Printing the book was a great undertaking for the young Prophet, who had never done anything like this before. A printer, Egbert B. Grandin, was

The Book published.

employed for this purpose. He was to receive three thousand dollars for an edition of five thousand copies. As a precaution against losing the original manuscript, Oliver Cowdery made a copy of it for the use of the printer, and it was given to him only in what is often called "takes." Once during the printing of the book a man by the name of Cole made an attempt to publish parts of the manuscript in such garbled language as would make it ridiculous, and was made to desist only by a threat to have him prosecuted under the copyright law. As the printing neared the end some people in Palmyra formed a silly agreement not to buy the book when it appeared. This made the printer afraid that he would not get his pay, till Martin Harris, who was a well-to-do farmer in the town, gave guarantees that the money would be ready whether the book was sold or not. At last it was published under the title "The Book of Mormon."

Two lessons Joseph had learned during these years. One was that when God commands, man must obey. The

other was that when the Lord gives a command He will provide a way by which it can be obeyed, no matter how hard it may seem. And these facts apply to all men as well as to the Prophet.

QUESTIONS

1. Why was it necessary for the Nephite Record to be translated by "the power of God?"

2. In what way was Joseph Smith equipped for the work of translating the Record?

CHAPTER XI

THE RED MAN'S BIBLE

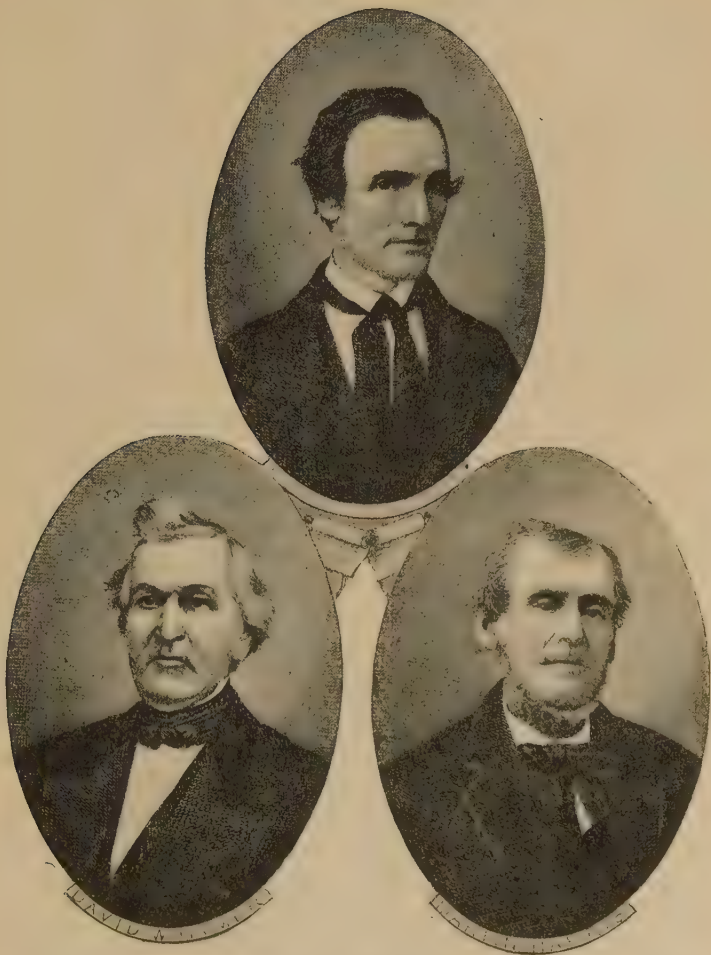
What is the Book of Mormon about? There are few books that have made such a stir in the world as the Nephite Record. Why should it have been revealed at this particular time? For that matter, why was it necessary at all in our age? And what purpose had the Lord in bringing it forth for the modern world? Let us look into this matter for a moment.

About four thousand years ago, if you can imagine how long that is, there lived in Babylonia two men, Jared and his brother. They were great men in the sight of God, for they received many visions and revelations of His power, especially Jared's brother. On the occasion of the confusion of tongues at Babel, the capital of the empire, these men were directed by the Lord to go with their families and some of their friends across the "great waters" to the land now called America. Of course this was ages before the time of Columbus and his voyages. They did so and landed safely here.

Settling chiefly in Central and North America, they became a large and powerful nation, numbering many millions. They had a written language, they farmed the land and built houses, and they practiced a degree of manufacture. But as they spread over the country they grew in wickedness. After they had been here for many centuries, civil war broke out among them. It was waged with a hatred and bloodthirstiness the like of which we have no record among any other people. Even women and children

**Contents of
the Book
of Mormon.**

**The
Jaredites.**



The Three Witnesses to the Divinity of the Book of Mormon

were arrayed in battle with the men. In the end they destroyed themselves as a nation.

While the Jaredites, as this nation was called, were fighting their last battles, the Lord led another colony to the land of America, this time to the southern continent.

At that time there was living in Jerusalem, in Palestine, a man by the name of Lehi. He had a family, which consisted of his wife and four sons—

The Lehitcs. Laman, Lemuel, Sam, and Nephi. Like

Jared and his brother, Lehi was favored of the Lord, as was his youngest son. And like them, he too was directed by the Lord to take his family and a few others to America. This small colony probably landed on the southern American shores.

Here they grew into a divided nation—Nephites, who followed the youngest son of Lehi, and Lamanites, who followed the oldest.

The Lamanites lived a wild, care-free life, true ancestors of the roaming red men of this country. They

The Lamanites. had no written language or settled life, built no temples or costly edifices, but hunted game and quarreled among themselves.

Their chief delight was to stick the thorn in the sides of their brethren, the Nephites, whenever they could. At times we find them amenable to the teachings of their betters, who were always eager to convert them, but generally they were as we have just described them. In time they were "cursed" with a "dark skin."

The Nephites, on the other hand, pretty generally chose the ways of peace and orderliness. They had a copy of

The Nephites. what we now call the Bible down to the time when Lehi left Jerusalem, which helped to preserve their language and faith. They

erected temples and churches, they cultivated the arts of peace and religion, they farmed, they tamed animals, they mined and smelted ores, they coined money, and they reached what was for those days a high degree of civilization. Also they had prophets and religious leaders. After Christ's resurrection in Palestine, He visited the people here, whom he found less hardened than the Jews. He taught them the same gospel that he did his disciples on the eastern hemisphere. Lamanites and Nephites alike received the gospel, and lived for two hundred years in the utmost harmony and righteousness.

Then came strife and disunion. And the old division re-appeared, and the old names were revived. For those who accepted Christ became Nephites, and those who rejected Him became Lamanites. And the old color lines came back to mark the distinction. Presently war between them broke out, which ended in the extinction of the Nephites as a nation. After that we have the red man of to-day.

Such is the strange story of this strange volume, the Book of Mormon. But why was it given to the modern world through the Prophet Joseph Smith?

As for the Prophet's connection with the work, we can easily understand now why he should be given the **Translation prepares the Prophet for his work.** task of translating it. Joseph was a mere boy when he received the first vision, having had little experience of life. This on the one hand. On the other hand, there lay the hidden record of ancient America, which was to be translated into English and which contained the gospel in the greatest simplicity and clearness. Now, what could better train the young prophet for his great work than to sit,

time after time, at the feet of the angel-keeper of the Record and to give his mind, day after day, to a study of a detailed account of the dealings of the Lord with a people such as we find in the Book of Mormon?

But there are two other purposes.

One is to teach the gospel to the American Indians, in fulfilment of a divine promise to their forefathers.

The Book is to teach the Indians. Over and over again the Lord, in answer to the prayers of the Nephites, promised that he would bring "the Lamanites to a knowledge of their fathers," that he would cause them "to know the promises of the Lord," and that he would give them an opportunity to "believe the gospel and rely on the merits of Jesus Christ, be glorified through faith in His name, and through repentance be saved." And this promise was partly fulfilled in the coming forth of the Book of Mormon.

The other purpose of the book is to make plain the teachings of the New Testament and to reinforce them.

It is to teach plainness of the gospel. Having been handed down through so many generations, and been, in some instances, deliberately "wrested" to suit different creeds, the Bible is often hard to understand. This is evident from the fact that there are so many varying Christian sects, each claiming to follow the doctrines contained there. Now, there is no misunderstanding the Nephite Record in point of doctrine. Take, for instance, baptism. What chance would there be for misunderstanding if the New Testament declared as does the Book of Mormon, that he who baptizes shall "go down and stand in the water," say certain words, and then "immerse" the convert "in the water" and bring the baptized "forth again out of the water?"

Although the Prophet had had the original Nephite Record in his possession for more than two years, no other living person had seen it. There appeared to be no doubt in some others' minds that Joseph had the ancient book, for his wife as she dusted the furniture had felt its outlines on the table under the cover, and other members of the Smith family had doubtless lifted the heavy chest in which it was locked, and those who wrote for the Prophet felt sure that behind the curtain from which came Joseph's voice in dictation there lay before him the golden volume. But none of these had looked upon it. Toward the end, however, Mrs. Whitmer, as a reward for her patience and hard work under her increased family duties while the book was being translated at her home, had been shown the plates by their heavenly keeper. But thus far Joseph was the only witness that could be held out to the world.

Now, however, that the translation was finished, the time had come for additional witnesses to the divinity of the record, in fulfilment of a promise in the book itself. As soon as this promise was known, David Whitmer, Oliver Cowdery, and Martin Harris asked to be the special witnesses. And their wish was granted.

When the translation was completed, there was a kind of celebration of the event at the Whitmer's in Fayette.

Besides the Whitmer family, the Prophet and Oliver Cowdery, Joseph's parents and Martin Harris were present on the occasion. One morning after the customary devotions of singing and reading the Bible and prayer, and after a warning by Joseph to Martin that he must "humble himself before God and have forgiveness," the Prophet, with

Witnesses to the truth of the Book.

The three witnesses.

Oliver, David, and Martin, retired to a small grove not far away to receive the testimony.

Arrived there, they all knelt down and prayed, each in turn. Twice they did this, but no vision came. Harris rose to his feet, suggesting that, since it was probably his fault, he go apart and pray by himself. This he did. Thereupon Moroni appeared with the plates. He turned over the leaves of the Book and showed the men the engravings thereon. At the same time a voice from above declared that the book had been revealed by the power of God, that the translation was correct, and that they must bear witness of what they now saw to the whole world. Joseph now sought and found Martin, and the vision was repeated to the two

The Prophet's relief on account of the witnesses is shown in what he said to his father and mother when he returned to the house. "I feel," he said, "as if I were relieved of a burden which was almost too heavy for me to bear."

The testimony of these three witnesses you may read on a flyleaf in the Book of Mormon. All through their lives they maintained the truth of this vision, notwithstanding many efforts were made to have them deny it or to contradict themselves, and notwithstanding all three left the Church, and one of them, David Whitmer, never returned.

Shortly after this, the Prophet showed the ancient Record to eight others, who assert that they "hefted" the plates and examined the writing on them, so as to convince them that they were what was claimed, genuine records of a dead people. The names of these men, together with their testimony, you may also find with the testimony of the three

**The eight
witnesses.**

witnesses. These men, too, clung to their testimony, although some of them left the Church.

Of both sets of witnesses this may be said: No one can properly say that these eleven men did not see the Record. You may be able to show that some one did something, or saw something, or heard something, but you cannot in the very nature of things prove that some one did *not* see or hear or feel what they assert they did. You can only believe or doubt that he did. And it is this way with the testimony of the eleven witnesses to the authenticity of the Book of Mormon.

The Book of Mormon is a very remarkable volume. It is one of the best books to read in existence. Every page of it is uplifting in its teachings. Altogether it forms one of the strongest evidences of the Prophet's divine calling.

Into fifteen languages, besides English, has the Nephite Record been translated. It was translated into Danish in 1852, into Welsh in the following year, into German and French and Italian in the same year as the Welsh, into Hawaiian in 1855, into the Deseret Alphabet in 1869, into Swedish in 1878, into Spanish in 1886, into Maori in 1889, into Dutch in 1890, into Samoan in 1903, into Tahitian in the year following, into Turkish in 1906, and into Japanese three years later.

QUESTIONS

1. What is it that leads to the downfall of a person in life?
2. Do you think these apply equally to the downfall of nations? How?
3. Just why were the Nephites more admirable than the Lamanites?
4. What is the difference between the testimony of the three witnesses to the Book of Mormon and that of the eight? Why should there be two sets of witnesses?

CHAPTER XII

"OUT OF THE WILDERNESS"

The Church of Christ is a divine organization. No man can organize it from his own authority. He must have direction from the Lord to do so; otherwise it would be a church of some man, not the Church of Christ. But where was this authority to come from? Certainly not from the Roman or the Greek Catholic church, nor yet from any of the Protestant sects, for the Lord had specifically told Joseph Smith that all these were without the true priesthood. If then the Prophet was to have authority to set up the Church of Christ again on the earth, it is clear that he must receive it anew from Heaven.

Now, while Joseph and Oliver were translating the Nephite Record in Harmony, they came upon a passage that spoke of baptism. Wishing to understand it in its application to themselves, they prayed about it. In answer to their supplications on the subject the ancient forerunner of Christ, John the Baptist, appeared to them and conferred upon them the Aaronic priesthood, at the same time instructing them to baptize each other and afterward to ordain each other to this priesthood. And this they did. Later, acting under this authority, they baptized a few others.

Not long after this the ancient apostles of Jesus—Peter, James, and John—appeared to them in vision, laid their

**Higher
priesthood
restored.** hands upon the heads of the young men, and ordained them to the higher, or Melchizedek, priesthood. Thus the Prophet with his companion came in possession of all the priesthood enjoyed by the original apostles of the Christian church.

As a matter of fact, the trouble with the reformers in Europe and America had been that they professed to have received their authority from the churches which they discarded. Luther, for example, felt no inconsistency in the fact that whatever priesthood he held he had received from the Catholic church, Wesley from the Church of England, and Booth of the Salvation Army from the Methodists. But Joseph Smith, received his authority, not from any of the churches of his day, but from its original source.

The Church of Jesus Christ of Latter-day Saints is neither Roman Catholic nor Protestant, in the usual **"Mormon"** meaning of these words. It is not Catholic **Church not** for the reason that it does not, like the **Catholic nor** Church of Rome, claim to have derived its **Protestant.** authority from the time of Christ through a long line of priests. It is not old enough for that. And it is not Protestant, because its founder, Joseph Smith, did not protest against any doctrine or practice or form of a church to which he belonged and then set up one of his own. The Prophet was never a member of any other church than the one he established. "Mormonism" thus stands apart from every other religious order of its time. Joseph Smith declared, as we have seen, that he received his authority to institute a church direct from heaven, through the ministration of heavenly beings sent to him for this purpose.

As a matter of fact, the very name of the organization he founded shows its independent character.

As you know, some of the Christian churches of the present time are named for the persons who established them, as is the case with the Lutheran church. Others derive their names from some peculiarity of doctrine or practice, as for instance, the Baptist church. Others again take their names from the form of their church government, after the fashion of the Episcopalians (meaning "bishops") and the Presbyterians (meaning "elders"). And still others, like the Catholics and the Methodists, bear names that grow out of something connected with their organization or worship.

Now, if the founder of "Mormonism" had followed this practice, we should have had the "Joseph Smith church" or the "Apostolic church," or some other such name. But he did not. Instead he let the Lord name it, and by revelation it was called after its divine Founder, "The Church of Jesus Christ of Latter-day Saints." The terms "Mormon" and "Mormonism" are not the true designation of the people and their religion, but merely nicknames, and for this reason are usually written in quotation marks in our literature.

There is a special significance claimed for this name. It is, on the one hand, the Church of Christ, because He founded it. It is not the Church of Mormon, one of the characters in the Nephite Record, nor of Joseph Smith, through whom it was established. And then, on the other hand, it is the Church of the Latter-day Saints, because they are its members; it is their Church, it consists of them. Of

Name of the church.

Meaning of the name.

course, the word "Saints" does not mean that the members of the Church look upon themselves as without sin. It signifies that they are consecrated to the service of the Master, and that they are striving for perfection of character.

On Tuesday, April 6, 1830, Joseph Smith and a few others who had received his calling with favor met at the home of Father Peter Whitmer, in Fayette, Seneca county, New York, and proceeded to organize the Church according to instructions received by the Prophet from the Lord. The meeting was opened by prayer, after which Joseph asked those present if they were willing to accept him and Oliver Cowdery "as their teachers in the things of the kingdom of God" and whether they were willing that the Church should be organized according to the commandment to do so. They answered in the affirmative. Joseph then ordained Oliver an elder and Oliver ordained Joseph to the same office. The sacrament was administered, and each of those who had been baptized was confirmed by the laying on of hands for the reception of the Holy Ghost.

The Spirit was manifest at the meeting in a remarkable manner, all rejoiced that the Church of Christ was again on the earth, and some of those present exercised the gift of prophecy. Only six persons constituted the membership of the new organization, although others had been baptized. Their names are: Joseph Smith, Oliver Cowdery, Hyrum Smith, Peter Whitmer, Jr., Samuel H. Smith, and David Whitmer.

First members.

Before the meeting adjourned the Prophet received a revelation. In it the Church was instructed to keep a

record, in which Joseph was to be called "a seer, a translator, a prophet, an apostle of Jesus Christ, an elder of the Church through the will of the Father and the grace of the Lord Jesus Christ." The people were admonished to "give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me; for his word ye shall receive as if from mine own mouth, in all patience and faith." And they were promised that if they did this the "gates of hell" should not prevail against them, and the Lord, through his prophet, would "move the cause of Zion in mighty power for good." In the same revelation Oliver Cowdery was designated the first preacher of the Church, not only to the Saints, but also to the world, Jew and Gentile.

Another meeting was held at the Whitmer home on the following Sunday. On this occasion Oliver Cowdery preached the first public discourse under the auspices of the new organization. On the same day six persons were added to the Church. From this time on baptisms were a common occurrence, for during the time Joseph was translating the Nephite Record, he and others talked to their friends about the new movement, thus bringing about their conversion.

For the new Church there were both troubles and blessings ahead during the rest of this first year.

Some of the signs that were to follow believers were made manifest very early. We have just seen that at the first meeting held the spirit of revelation and prophecy was in evidence. It was not long afterwards that "the first miracle" occurred, the casting out of evil spirits. This was at the home of Joseph Knight, in Colesville, Broome county.

**The first
miracle.**

His son Newel, while attempting to pray alone one day, was seized by an unknown power, which held his will captive. Joseph the Prophet was called in. He rebuked the evil power, and Newel was healed. This was done, says the Prophet, "not by the power of man, but by the power of God, to whom be glory forever."

It was about the same time that water was substituted for wine in the sacrament. It happened at Harmony, **The sacrament—water for wine.** where Joseph had gone to attend to some confirmations. While the Prophet was on his way to procure wine for the sacrament, "he was met by a heavenly messenger," who told him that "it mattereth not what ye shall eat, or what ye shall drink, when ye partake of the sacrament, if so be that ye shall do it with an eye single to the glory" of God.

The miracle of which we have spoken was in reality the cause of some opposition which the Prophet received this year. At Colesville some baptisms had **Opposition.** been performed after a dam in a stream near there had been torn out by persons who were unfriendly to the Saints. This made these persons angry. They gathered around the Knight home to the number of fifty, making threats of violence. The miracle at the Knights had only added fuel to the flame. Joseph Smith was arrested, tried and acquitted, and arrested again, only to be found "not guilty," much to the dissatisfaction of his enemies.

Meantime the Church kept on growing in numbers. By the end of the year 1830, there must have been upwards of two hundred persons, men and women, who had embraced "Mormonism."

It was in this way that Joseph Smith obtained his di-

vine authority to organize the Church of Christ in this dispensation. He went direct to the source of all divine authority for his power to do his work here.

QUESTIONS

1. Why should this Church have been named as it was? What does it imply in the character of Joseph Smith that he so named it?
2. Give the significance of this name. What effort may we expect on its members from this name rather than some other, say, the "Church of Joseph Smith"?

CHAPTER XIII

SOME FOUNDATION STONES

In nothing that the Prophet Joseph Smith did during these early days is divine guidance more clearly shown than in the circumstances attending the organization of the Church. At a time when he was without experience in such matters the Prophet yet introduced some principles that lie at the very foundation of Church government. And so far as we can see, he could not have got them from any of the Christian sects of the day. Of course, he did not receive these all at once, but each as the occasion required in the progress of the Church.

At the meeting where the Church was organized Joseph put the question to those present, "Are you willing that we shall proceed to organize the Church, according to the commandment which has been received?" Also he put this question: "Do you accept us [meaning himself and Oliver Cowdery] as your teachers in the things of the kingdom of God?" They had already been appointed the first and the second elder in this dispensation. The small gathering of men must have answered "Yes" to both of these questions, for the organization of the Church was effected.

Thus in the very beginning the great idea of government by the voice of God *and* the voice of the people was adopted in this Church. It is a combination of a theocracy, the rule of Deity, and a democracy, the rule of the people. And this order has been the rule in the Church from that day to this. "No person," says the Prophet

in laying down the principle, "is to be ordained to any office in this Church, where there is a regularly organized branch of the same, without the vote of that Church." You have no doubt been at a conference when the presiding officer rose and said, "It has been proposed that we sustain So-and-so to such-and-such office," naming a person and the position he was to occupy. That is "the voice of God" through the priesthood, who called him to that place. Then the congregation was asked to show their approval or disapproval "by the uplifted hand." And that was the "voice of the people."

Another fundamental principle adopted by the Church at this time is that priesthood shall be held by all the male members of the Church, instead of being confined to a few men who have received special training for this purpose.

Wide distribution of Priesthood.

In other churches, as you may know, priesthood is not supposed to be held by any one that cannot devote all his time to the ministry. In a congregation of, say, a thousand persons, all men if you want, only the preacher would hold the priesthood. With the Latter-day Saints it is different. Any male member of the Church who has attained the age of twelve and is worthy may exercise the rights of the priesthood in some form. Thus in a congregation of "Mormons" the priesthood would be held by probably every man and boy there.

There are two grand divisions in the Church: The Melchizedek and the Aaronic, the latter also called the Levitical.

Divisions of Priesthood.

(1) The Melchizedek priesthood is divided into high priests and elders but the term "elder" is often applied in a general sense to all who hold this priesthood. It

holds the right of presidency and has power and authority over all the officers in the Church.

The First Presidency are three high priests, who stand at the head of the affairs of the Church in all the world.

The Twelve Apostles are high priests, who constitute a traveling council. They are special witnesses of the name of Christ in all the world, and they direct the affairs abroad under the direction of the First Presidency.

The Seventies are not high priests but elders, whose calling it is to travel and to assist the Twelve in the promulgation of the gospel.

(2) The Aaronic priesthood is also called the lesser, because it is an appendage thereto. Under this head come the priest, the teacher, and the deacon. These latter officers are generally held by boys and young men.

Equally interesting is the group of ideas usually called "the first principles and ordinances of the gospel," not only in the nature of them but in the order in which they come. In both respects, however, they follow the pattern laid down in the New Testament.

First Principles.

The first of these is faith.

One cannot do anything without faith, even in material affairs. The farmer would not sow or plant unless he believed his crop would mature. The merchant or banker would not give credit or lend money if he did not believe in the honesty and the ability to pay of the creditor. None of us would work for others unless we felt that we would get our wages. We should hesitate to eat, not to put it too strongly, unless we believed that the food put before us contained no poison. Who would go on a trip with-

Faith.

out confidence in the vehicle in which he was to travel or in the driver of the vehicle?

It is the same in spiritual matters. It is necessary for us to have faith in God, in Christ, in the Holy Spirit, in the other world, in the principles and ordinances of the gospel, in our spiritual leaders. And for this very simple reason, that these ideas would have no value for us unless we first believed that they had value. In religion we are ever reaching out for better things. But we never could attain them unless we believed they existed and were within our reach. Faith, however, is more than the acceptance of the existence or the attainability of things. It is a principle of power. Through faith men have "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, waxed valiant in fight, and turned to flight alien armies."

The second principle is repentance.

True repentance is to feel sorry for wrong doing and to determine to do wrong no more. There
Repentance. are two aspects to repentance—overcoming sin and forgiving sin. These may be shown in a simple way.

Two sisters, say, love each other very much. They are happy and contented in that love. But one of them, in a fit of anger, says something to wound the feelings of the other. Their relationship of love and happiness is broken for a time. Now they are both unhappy. Suppose, however, the one who committed the offense says, "Sister, I was wrong—forgive me!" and the other should respond in the same spirit. Instantly the former state of love, contentment, and happiness is restored.

In religion it is much the same, only here the relation-

ship is between a human being and God. Joseph Smith at the time of the First Vision may be said to have been in God's favor. He loved the Lord, and the Lord loved him in return, and Joseph was happy in that relationship. But after this great heavenly manifestation the young man became "entangled again in the vanities of the world," as we are told in one of the revelations to him. Accordingly, that relationship was changed, the harmony was broken, for the Lord was displeased. But later, when Joseph saw that he had "given way to temptation," he "repented and humbled himself sincerely," exclaiming, "Lord, I have sinned—forgive me!" God forgave him, the relationship of harmony was restored, and Moroni was sent "from the presence of God" to console and instruct him.

The third point is the ordinance of baptism.

Baptism is a sign, token, or symbol of our membership in the Church. Just as we cannot get along in the common affairs of life without faith, so we find ourselves unable to manage without signs and symbols in any of our doings, no matter how simple they may be. Signs are essential from the very nature of things, as we have them. Since I cannot tell what is in your mind, you must inform me if I am to know at all. But the only way in which you can do this is by words or gestures. And these stand to me for your thought. Our clothes denote our station in life, whether we are boy scouts, policemen, soldiers, civilians, or what not. Before you can join a club, become a citizen of the United States, or testify before a judge you must express your thought or intention in some token

or symbol, like signing papers or holding up the hand and taking an oath.

Now, baptism is the symbol or sign chosen for the Church. It is properly applied only to those who are capable of understanding its meaning. In baptism the whole body is immersed in water. The purpose is two-fold—to admit to membership in the Church and to cleanse from sin. And what an admirable symbol it is! Water stands everywhere for purity. It cleanses the body of physical dirt. When the entire body is baptized, instead of merely the forehead, its symbolism is better carried out. Then again, baptism typifies our burial in death and our new birth into life. Just as our body, when we die, is put into the earth, entirely out of sight, so, when it is placed in the water till it is all underneath, there is a kind of burial. And just as we come into this world in our first birth from the element of water and breathe another element, the air, so in baptism we rise from water, in which we have been completely submerged, into air, which we breathe anew after a momentary suspension. Appealing to the sense of sight and touch and hearing, it helps us to put away the old life of sinfulness and to put on our new life of struggle against sin and impurity. Baptism thus becomes the very gate to the Church of Christ. No matter how morally good or righteous we may be, we stand outside the Church, until we are baptized by one having authority from the Lord. It is an act whereby we enter into a solemn covenant with the Lord to be his followers—to live, that is, in accordance with his laws and rules.

Then there is confirmation.

When one has exercised faith in God and the Church, has become aware of the fact that he has done wrong and

decided not to do wrong any more, and has
Confirmation. sought forgiveness of his sins and membership in the Church, he then is in a condition of spirit where he desires divine aid, so that he shall not fall again into his former state of sinfulness. This aid comes through the Holy Spirit, bestowed upon the convert by the laying on of hands by those having the proper authority. After receiving the Holy Spirit one is in a better position to live a clean wholesome life than before, especially if one listens to and cultivates "the still small voice" within him.

And what about the order in which these four basic principles are given by this modern prophet? That is significant too. Faith must come first for the reason that without faith no one would inspect his conduct to see whether it falls short of a standard; that is, he would not repent. As for repentance, no sooner do we see the need for changing our lives than we ask the question, "How about our past?" And so we seek forgiveness. Therefore, baptism. But the moment we have this forgiveness we look about us for a means to help us from falling back into our old ways of living. This aid is found in the reception of the Holy Ghost through the laying on of hands by those who have the authority to do so. This order—faith, repentance, baptism, and confirmation—is seen to be deeply fundamental when we come to change their sequence. For receiving the Holy Ghost implies that we have had our sins forgiven, forgiveness of sins again pre-supposes that we have had sins to forgive, and repentance, once more, means that we have already recognized a standard of life in which we believe.

Nothing can show better the divine inspiration of the

prophet than this beautiful harmony of teachings, not only of one with another, but of all of them with the teachings of the New Testament. Nowhere else than from God could Joseph have received these teachings.

QUESTIONS

1. What ideas are named here as foundation stones? Why are they so called? Can you mention an idea taught by the Church that is not so fundamental?

2. Why do you think the Lord has ordered that priesthood is to be held by all the men and boys in the Church, who are worthy, instead of by a few, who are trained for the ministry?

CHAPTER XIV

WORKERS IN THE SILENCE

One Sunday afternoon, not long ago, a young girl about fourteen years of age came home from the fast meeting

A girl's question about tongues. in her ward very much excited over what had taken place there. A member of the Church had spoken in an unknown language, and another had told the congregation what it meant, for no one else seemed to know.

The young lady was full of questions, which she put to her father. Had these people first learned this language? If not, how could they speak it? No one, she said, was able to talk in French without having studied it, for she was taking French in school and knew how hard it was to speak it as fluently as the man in the fast meeting did in that unknown tongue. Why did he speak in a foreign language instead of in English, which every one could understand?

Her father explained that this was a miracle—one of the miracles of the Church. The Spirit of the Lord took possession of the man who spoke in the strange language, causing him to speak under its influence; and the same Spirit took possession of the other man, the one who interpreted it, giving him an understanding of it and enabling him to translate it into a language which the congregation could readily comprehend.

He told her also of other instances where this gift of tongues, as we call it, has been exercised in this and other dispensations. He related an instance that happened years ago to William Budge and Karl G. Maeser. Elder Budge, a mission-

Gift of tongues.

ary to Germany, was unable to speak or understand German, while Brother Maeser, then an investigator, was unable to speak or understand English. In order to converse, these two men had to employ an interpreter. But presently, to their astonishment, they could dispense with the services of the interpreter, because, although the one spoke in English and the other in German, they were able through the power of God in the gift of tongues to understand each other perfectly.

He also related the incident in the Acts of the Apostles, which happened shortly after the death and resurrection of Christ, where the Apostle Peter on this occasion, although he preached in his native tongue, was understood by people who represented nineteen different dialects or vernaculars. And he related the incident of the late President George Q. Cannon, who, while on a mission to the Hawaiian Islands when a boy, had been able, through this same gift of tongues, to learn the language of the natives and to speak it fluently in a very short time.

"The main purpose of the gift of tongues," her father added, "is to preach the gospel in a foreign language. When it is exercised in meetings like the one you attended to-day, the purpose is to strengthen the faith of the Saints in the power of the Lord. It is a miracle of God's power."

Brigham Young was the first to speak in tongues in the Church. At the first meeting of the Prophet Joseph and Brigham Young, the latter, at the close of the conversation, was invited to lead in prayer. While he was praying, the Spirit of the Lord came upon him, and he spoke in some unknown tongue. This was in 1832. But neither the Prophet Joseph nor Brigham Young encouraged this gift, any more than did the Apostle Paul.

The Prophet Joseph says:

"Be not so curious about tongues; do not speak in tongues except there be an interpreter present; the ultimate design of tongues is to speak to foreigners, and if persons are very anxious to display their intelligence, let them speak to such in their own tongues. The gifts of God are all useful in their places, but when they are applied to that which God does not intend, they prove an injury, a snare, and a curse instead of a blessing."

"But, what is a miracle?" the young girl wanted to know.

A miracle, he told her, is something that we see or hear, which is caused by something that we do not see or hear.

Once there was an African runner who was employed to carry cocoanuts a distance of fifteen or twenty miles through the forest to a white camp. Getting thirsty on the way, one time, he very naturally broke open one of the nuts and drank the milk. The man to whom they were being sent read the letter accompanying them, counted the nuts, and finding one of them to be missing, turned to the boy and roundly scolded him for his theft. The young African was puzzled to know how his master had got the information, but concluded that the note was somehow to blame. So the next time he got thirsty on the way, he carefully put the letter under a huge stone where it could not see, walked a little way off, and then broke open the nut and drank the contents, feeling confident that his secret was safe. You can imagine his consternation when his employer, on reading the letter and counting the cocoanuts, turned to him with an accusing finger.

Now, to us with our knowledge of paper and pen and ink and the art of writing, this simple act is no mystery

**What a
miracle is.**

at all, as it was to the poor ignorant darkskin. We know exactly how it came about that the African boy was found out in a theft committed in the great silence of the forest, where there was no eye to see him. But, just the same, we are often as much perplexed over questions that are as dark to us as writing was to the African youth, but are probably as simple of explanation to a higher intelligence than ours as that is to us.

When an apple falls *down* from the tree instead of *up* into the air, it is obeying a law of the universe, just as water is when it flows down hill. Yet we can throw an apple into the air, and we can make water run uphill. But this, too, is in obedience to a law; only, in this case, one force overcomes another. So, too, when one breaks one's leg and it takes three months to heal, the healing process is a wonderful thing, even if it is in accordance with laws we pretty well know. Still, when the leg heals suddenly under the administration of elders acting through the power of God, we are not warranted in saying that the healing takes place in violation of law.

When you stop to think, everything in what we know as Nature is miraculous. What is it that makes the grass and the trees and animals to grow? What is it that makes the delicate colors in the butterfly and the rose? Really, we do not know much about the causes of these and a thousand other wonderful things in the natural world. All laws of the universe are natural, and all laws are supernatural. Many of these laws we know, but most of them we do not know at present. Wonder is said to be the child of ignorance, but this is not so; for the more one knows and thinks about Nature and her ways, the more one is inclined to wonder at the Power back of what we see.

A miracle is not a violation of law. It occurs in accordance with law. But, although we see an effect called a miracle, we merely do not see the cause which produced it or understand the law which underlies it. It is our lack of knowledge of the spiritual forces at work in the universe that makes it a miracle. How non-plussed a person would be who lived in the early nineteenth century were he to come to life now and listen to a familiar voice over the telephone, or go for a drive in a carriage without horses, or ride over land and sea one of thirty-two passengers in a zeppelin, or sit at home and listen to a lecture or a concert two thousand miles away! He would be in the midst of miracles. Yet to us they are commonplaces. When an electrician harnesses the force in a drop of water and runs it through an insulated copper wire till it ends in a bulb in our home ready to flood the room with light when we press a button, he is not doing so in violation of a law but in obedience to a law. So when the sick are healed, when men speak in new tongues, and when other miracles are performed by a power which we do not see, they are done through the operation of laws of which we are as yet ignorant.

There have always been persons who demanded miracles as signs. "Give us a sign," they cry, "that we may know you have the truth." As if it were truth they are seeking! Such people demanded **Miracles signs for believers.** signs and wonders of our Savior when he taught in Palestine. He told them plainly that this was an indication that their hearts were bad, that they had sinned. And there have not been wanting people of this class in our own day. The fact is that miracles are not for the unbeliever at all, but for him who believes. Indeed, they come as the result of faith. Experience in this

dispensation of the gospel has shown that, as a rule, those who can be converted only by a miracle have to have a miracle performed every once in a while to keep up their faith in the Church. The purpose of miracles is to comfort believers, to aid in the promulgation of truth, to strengthen the faith of those who already believe.

Take, for example, the healing power. What a travesty on sacred things to think that physical pain is cured, not because of compassion for suffering, but merely to satisfy a vulgar curiosity in an unbeliever! The simple truth is, that Christ usually admonished those on whom He performed miracles of healing not to make it known at all, and the same counsel has been repeated in this dispensation in numerous revelations. It is a blessed thing to have the power of God manifest through us and in our behalf—not that we may boast of it, but that we may inwardly praise the Lord for His mercies to us.

There has been no dispensation of the gospel to man in which there has been a greater or a more abundant manifestation of the miraculous power than **Miracles common in our Church.** in this one. Almost every miracle known to the Saints of the New Testament or the Book of Mormon has been experienced by the Saints to-day.

The first miracle in this age, as we have seen, was the casting out of evil spirits from Newel Knight. Also, as we have just seen, the gift of tongues has been received rather frequently by the Latter-day Saints. At Nauvoo, when the Saints first settled there and the place was a marshland, the healing power was made manifest to a remarkable degree. The Prophet Joseph went from house to house healing the sick in a manner that has caused the event to be handed down in "Mormon" history as "a day

of power." Once the late President Lorenzo Snow was drowned and was restored through a miracle. The gift of prophecy has been exercised to a marvelous degree, notably by Joseph Smith and Heber C. Kimball. For this power of seeing into the future, under the influence of the Spirit, is as much a miracle as any we could name. Most wonderful of all, however, is the miracle of changing the human heart from one of sinfulness to one where there is a desire to love God and to keep His commandments, of creating in men and women the spirit of service in the cause of truth; and in this respect what "Mormonism" has done is akin to what the early Christians and the Saints of the Book of Mormon exhibited.

There is always great need by us of the saving power of God in our lives. The Church exists to-day because its members believe in the power of the Lord as manifested in the gift of tongues, in the healing ordinance, in prophecy, and in revelation and vision. We must not forget this fact. Were it not for these ours would be like other churches, of whom the Lord told Joseph Smith, "they have a *form* of godliness, but deny the *power* thereof." As long as we trust in the power of God we are on the path to salvation here and hereafter.

QUESTIONS

1. Mention as many different kinds of miracles as you know of in the Church. What would you think a miracle is?
2. Are miracles a violation of law? Can you tell what a law is? Why is the statement incorrect, that "some laws are natural and others supernatural"?
3. What would you infer from the statement made by Christians generally that miracles are not necessary now-a-days?

CHAPTER XV

HERALDS OF SALVATION

Many of your friends, girls as well as boys, have gone on missions, or are now in the mission field. What are they there for? If you ask them how they like being on a mission, they will tell you, one and all, that it was the happiest time of their lives. Old men who have been on a mission will tell you that they cannot remember a happier period. Why? It is because they were trying to serve others, to tell others of the good that had come into their own lives.

It is a strange thing in us all, when you come to think about it, that as soon as we receive a truth of any kind we rush to share it with others. This was true of the early Saints. No sooner had they joined the Church than they wished others to hear and receive the thing that had brought joy into their own hearts. One of the first missions, growing out of the Book of Mormon, was the mission to the Lamanites, or American Indians, in the West.

This mission consisted of Oliver Cowdery, Parley P. Pratt, Peter Whitmer, Jr., Ziba Peterson, and Frederick G. Williams, although the last named did not join the company till it was leaving Ohio. Their route lay westward through Buffalo, Sandusky, Kirtland, and St. Louis. Leaving New York in October, 1830, they reached Independence, Missouri, about February first.

On their way west they visited a tribe of Catteraugus Indians near Buffalo, and another tribe, the Wyandots,

**Your friends
on missions.**

**The first
mission.**

near Sandusky, Ohio. At both places they were well received, remained two or three days to converse and preach, gave copies of the Book of Mormon to such as could read, and left with the good wishes of the natives.

At Mentor, Ohio, they called upon Sidney Rigdon, a pastor of the church of the Disciples there, whom Elder

Pratt had met before. They presented him

In Ohio.

with the Book of Mormon, which he prom-

ised to read, and preached in his chapel.

Proceeding to Kirtland, not far away, they remained for some time doing missionary work. Before they left this last place they had organized a branch there numbering one hundred twenty persons. A little farther on they fell in with a man named Simeon Carter, to whom they related the story of "Mormonism" and gave a copy of the Nephite history. Mr. Carter read the book, was converted, went to Kirtland and was baptized, and, returning home, brought into the Church about sixty persons. Meantime, the missionaries pursued their way westward.

From Kirtland to Independence, Missouri, they made almost the entire distance on foot, through deep snow and rains, eating little but raw bacon and

In Missouri.

frozen bread. Arrived at Independence,

three of them, including Elders Cowdery

and Pratt, crossed the border into Indian Territory, where they proclaimed their message and handed the sachim a copy of the Nephite Scriptures. The Indian agent, however, refused to allow them to continue their work among the Lamanites. So Elder Pratt was delegated to return to New York for instructions, while the others stayed in the frontier town.

Settlements in Ohio and in Missouri followed close on the heels of the Lamanite mission.

At Kirtland, as already stated, there was a branch of more than a hundred members, and fifty miles away was another of sixty. Besides, the soil in this neighborhood had been prepared for "Mormonism" by the preaching of such men as Alexander Campbell and Sidney Rigdon, who belonged to the church of the Disciples, or Campbellite church and who taught some of the principles of the "Mormon" Church. Then too, opposition threatened to grow in New York. What was more natural, therefore, than that the Saints should move to Ohio, where there would be more room with less trouble? Kirtland at this time was a town of upwards of two thousand inhabitants and very pleasantly situated. Most of the new comers took up their residence here, but the Colesville branch, numbering sixty, went in a body to Thompson, eighteen miles distant.

Interest in Missouri was due less in reality to the mission to the Lamanites than to another fact. Independence, in that State, had been named in the revelations as the place where the City of Zion, with a magnificent temple, was to be built, and it may have been thought that the time for these things to happen was ripe. The Indians, who were to become "a white and delightsome people," were to take part in the building of the city and the temple. In this way were the two interests connected.

Accordingly, in June, 1831, twenty-eight missionaries were appointed to go west, preaching the gospel by the way. They were to meet in Missouri, where, it was promised, they should learn about "the land of your inheritance." This group included the Prophet, Edward Part-

ridge, who became the first bishop of the Church, and Sidney Rigdon, who had joined after reading the Book of Mormon. A little later the Colesville branch moved to Missouri, settling in Kaw township. Early in August of this year the land of Zion was dedicated by Sidney Rigdon. In view of what happened to the Saints in Missouri before long, it should be known that the group of "Mormons" gathered on that occasion promised, for themselves and for those who were to follow, "to keep the law of God on this land."

The Church flourished in a way that is difficult to follow in detail.

For one thing there took place some important changes in the Church itself. You may recollect that at first Joseph Smith and Oliver Cowdery presided over the Church as elders. During this period there was organized the First Presidency, with Joseph Smith as president and Sidney Rigdon and Frederick G. Williams as counselors; the quorum of Twelve Apostles, the office of Presiding Patriarch, the presidency of the Seventy, and the High Council. A Presiding Bishop of the Church was also appointed at this time. These various officers proved necessary on account of the rapid growth of the organization.

It is in the missionary service, however, that we observe the greatest changes. The earnestness, enthusiasm, and activity of the men of those days knew no bounds. One would imagine that they did not have to make their living at all, that all they had to do was to talk to their neighbors about the new faith and to make missionary trips every now and then. But the contrary was the case. At all events, a great many converts were made,

chiefly in the East, and as fast as these embraced the gospel, they proceeded to gather to Kirtland and Zion. In this way were brought into the fold such stalwart men as Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow (all of whom became presidents of the Church), Heber C. Kimball, Orson Pratt, Willard Richards, and many others whose names are only less familiar than these. In the short space of nine years the Church increased its membership to more than fifteen thousand in the United States alone.

During this period, too, foreign missions were opened—one in Canada and another in England.

Parley P. Pratt, who was now an apostle, went to Upper Canada, in 1836. Before this, however, sermons

**Mission to
Canada.**

had been preached by "Mormon" elders beyond our northern borders—by Orson Pratt, Sidney Rigdon, and the Prophet Joseph.

But no mission had been established or converts made till Parley P. Pratt went there on this occasion. At Toronto all the members, except one, of a society organized to promote religious discussion were converted, one of whom was John Taylor. Great interest, not to say excitement, was manifested in this city over the advent of the new faith. A large number of persons joined the Church, who became staunch members of the society in Missouri.

The mission to England, undertaken at this time, was a most remarkable one, fruitful of much good in many ways. In this case the missionaries were

**Mission to
England.**

Heber C. Kimball, Orson Hyde, Willard Richards, and Joseph Fielding, and they left Kirtland early in June, 1837. The city of Preston was the center of the missionary work, where, on the eve-

ning of their third Sunday in England, they organized a branch with a membership of twenty-five. From this town the missionaries went into surrounding villages, establishing branches wherever they went. The sick were healed through the ministration of the elders, the lame made to walk, consumptives cured in baptism, evil spirits expelled, and other gifts of the gospel enjoyed. In less than a year two thousand had been admitted into the Church, fifteen hundred through the labors of Elder Kimball alone. Leaving Elder Fielding in charge of the mission, the others embarked for home in May, 1838.

This is distinctively a Church of missionaries. Every young man and every young woman should aspire to become a missionary, and should prepare for a mission by keeping himself and herself free from sin and by studying the gospel so as to know what to do and how to do it when they get there.

QUESTIONS

1. What is meant by service? Why is it "more blessed to give than to receive"? Explain why it is that missionaries are so happy in their work.
2. Explain the statement that it is necessary to give some little service every day in order to keep alive in us the desire to serve.
3. What opportunities are there in our Church for service? Name some ways in which you can do service at home. How much money does the teacher of this class receive for teaching it? Why does he perform this service?

CHAPTER XVI

"NOT OF THE WORLD"

There is only one way to grow, and that is by effort.

The athlete, whether he be a wrestler, a runner, or a basket-ball player, must have training if he is to develop muscle and skill. But his trainer compels him to practice, to work, to overcome all opposition that stands in the way. So the

**Value of
opposition.**

athlete may sometimes look upon his trainer as his enemy, although he knows in his heart all the time that he is his best friend.

It is much the same in spiritual things. "Life is not for ease, softness of comfort, lily-bed peace and dainty pleasure only, for fortunate grasp and secure possession—life is for the forging and tempering, by every imaginable fiery baptism, test and impact, of the beautiful spirit out of the dull ores of circumstance and matter." Growth comes through opposition. "If it were not so, righteousness could not be brought to pass," says the Book of Mormon. Evils exist all about us, and so we must overcome them. Only thus can we gain spiritual strength.

The Saints of the first years of the Church had their battles, their struggles to keep the faith. Some of them fell by the wayside through lack of faith, but most of them came out of this conflict stronger to resist and firmer in the faith.

**Opposition
in early
days.**

In Ohio trouble came about chiefly through some men who had left the Church and who then, as is nearly always the way with apostates, turned with extreme bitterness

against both their former faith and their former friends.

The truth is, that in the hasty growth of "Mormonism" in Kirtland and vicinity a number of men had entered the Church who were not really ripe for **Apostasy.** conversion. Their change in belief had been too quick to be permanent. Among these were two preachers, and two Johnson boys. The home of these four men was at Hiram, Ohio. In Kirtland also there were a great many who turned against the Church and its president—Frederick G. Williams, one of the prophet's counselors, William E. McLellin, two Johnsons, John F. Boynton, and Parley P. Pratt, all members of the quorum of Apostles, Warren Parish, clerk to Joseph, and others whom it is not necessary to name here. Of all these, Parley P. Pratt was the only one to regain his faith. But at this time they were very bitter against those who remained in the Church, especially against the Prophet, whom they termed "fallen."

In March, 1832, the spirit of apostasy in Hiram broke out in mob violence against Joseph Smith and Sidney Rigdon. Some men stole into the Prophet's bedroom on this occasion, when he was sitting up with his sick children, dragged him out to a place a little way from the house and, stripping his clothes off, covered his bare body with tar and feathers. They would have forced him to drink some poisonous liquid, but the bottle broke against his teeth. Sidney Rigdon was similarly mistreated by another gang of mobocrats on the same night.

Violent scenes also were enacted in Kirtland. In 1837 an unchartered bank, called the "Kirtland Safety Society" was organized. Joseph Smith and other leading men in the Church were officers. The next year it failed, along with dozens

**Scenes in
Kirtland.**

of banks in all parts of the United States. But the Prophet's enemies were not slow to make use of this failure against him. So the cry of “fallen prophet” began to be heard everywhere. He was denounced at Kirtland meetings. The very temple, so full of sacred memories, was the scene of anger and scuffling among apostates. Outsiders, seeing the “Mormons” at outs with one another, added fuel to the flame by pressing the faithful Saints for debts and planting suits against them in the courts.

But Joseph had his defenders. One of these was Brigham Young. Once he saved his friend's life by going to warn him to take another road to Kirtland, than the one he intended to take. Another time he defended him at a meeting, where some men had met to plot against the Prophet. Another of these defenders was John Taylor, who had lately come from Canada. After listening at a temple meeting to a great deal of abuse of Joseph, he rose and rebuked the Prophet's detractors. In his usual courteous and dignified way he reminded them that it was owing to Joseph that the Saints had received so much light on the Scriptures and religious things, and told them frankly that the spirit of hatred such as they manifested had never brought light and comfort to any one.

In the end, however, neither Brigham Young nor John Taylor, nor anybody else who spoke up for the Prophet was safe in Kirtland, much less the Prophet himself. So one by one they all, including Joseph, left for Missouri.

As you know, the first “Mormon” settlements in Missouri were made in Jackson county in 1831. From

**Growth in
Missouri.**

then on the number of Saints there increased till, in the latter part of the year 1833, there were between twelve and fifteen hundred of them in and around Independence. Here also, as you will remember, Zion was to be established with a magnificent temple, to which Christ was to come. Here, then, the "Mormon" people bought land, tilled it, built houses and barns, held meetings, and preached and practiced the principles of their religion. It is certain that in these respects the Saints showed more enterprise than the general run of "old settlers" there, who had come mainly from the South, where work of the hand was done by black slaves.

Then arose differences between these two elements of the population, for they were not able to mix very much,—so little had they in common. And these differences grew, as differences have a habit of doing, till there was a physical clash. The non-"Mormons" held a public meeting, at which they said the most scandalous things about the new-comers. Feeling ran high. Presently a "Mormon" bishop—Edward Partridge, the mildest of mild men—was tarred and feathered, a favorite mode of mob violence in those days. The Saints appealed to the law, but as all the machinery of the courts was in the hands of the other party, scant attention was paid to their petitions. A spell of peace followed, but it was suddenly broken, and the "Mormons" were driven out of the county, all of them, at the point of the gun, in the winter time, under circumstances of extreme hardship and suffering, leaving nearly all their property in the hands of the mobbers.

They found refuge across the river in Clay county. Their condition went to the hearts of the people there,

**Refuge in
Clay Co.**

who treated the exiles with consideration.

Every vacant house was given over to them.

Work was provided for such as needed it—farm work for the men, house work for the women. The Saints did not, however, expect to stay in Clay county. It was their intention to go back to Jackson county as soon as they could do so.

Soon, therefore, steps were taken to re-possess their homes. First of all, they took the matter to the courts, but obtained no justice there for various reasons. Then they petitioned the governor of the State for redress, and also the President of the United States, from neither of whom did they obtain any satisfaction. The governor replied that he did not have the authority to reinstate the Saints, and the president, that it was a State affair in which he could not interfere.

As a last resort, there was organized by the Saints in the East what was known as "Zion's army." This body consisted of about two hundred men. The **Zion's army.** purpose of the organization was to see what could be done to assist the exiles in Missouri back to the homes from which they had been driven. With loaded wagons, with silence and reserve, and with great orderliness, this body of armed men marched through Ohio, Indiana, and Illinois into Missouri, much to the wonderment of the people on their road. Once cholera broke out in the camp, of which many died in horrible agony. Arrived at their destination, they tried arbitration, but the terms of the Jackson county people were so hard that the Saints could not think of accepting them. Accordingly the army was dissolved, the members returned to their homes in the East, the exiled "Mormons"

prepared to stay in Clay county, and Zion, for the time being, was unredeemed.

As, however, the "old settlers" in Clay county saw the lessening hopes of the Saints respecting their former homes, they began to tire of their bargain with the newcomers, especially as they saw also that they were increasing in numbers. So they concluded that one of two things would happen: either the "Mormons" would have to move or else there would be a repetition of the scenes across the river. The "Mormons" decided to move.

Their new home was a wild and uninhabited prairie just north-east of Clay county. It was then part of Ray county, but a new county was created specially for the "Mormons." Here they flocked from all parts of the country till presently there were upwards of fifteen thousand Saints here and in the adjoining county of Daviess. Towns sprang up almost over night—Far West, where there was dedicated a temple site; Adam-ondi-Ahman, where "Adam had bestowed on his posterity his last blessing;" and other settlements only less important in "Mormon" history. It was here that the Prophet, as well as other Church leaders, came when he left Ohio.

Still the Saints were pursued by "the enemy of all righteousness." The scene shifted in an unbelievably short time from one of peace to one of fury and violence such as they had never before witnessed in their most troublous days. Wild rumors were circulated to the effect that the "Mormons" had decided to drive out all the "old settlers" in their own county and also in the newer counties adjacent. So these "old settlers" armed themselves, and induced the governor to order out the State

militia. To one of his generals the governor issued his notorious order to expell or exterminate the "Mormons." And the Saints armed in self-defense. That the spirit actuating the mob-militia was both bitter and cruel is evidenced by the Haun's Mill massacre, in which nineteen persons were savagely butchered. Joseph Smith and six other leaders were betrayed into the hands of the opposing army near the town of Far West, and for months were in prison in Independence, Richmond, and other towns. Meantime, in the closing days of 1839, the whole "Mormon" people were driven from the State.

Brigham Young conducted the exodus. He left his family five times on the way to aid others who were less

Expulsion from Missouri.	able than himself. Samuel H. Smith and seven others were pursued many miles by a band of men who had sworn vengeance against them. The Prophet's parents had to borrow an outfit to make the journey from the State. During the earlier portion of the journey it rained all the time, and later it snowed several inches.
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What a beautiful thing it is to come out of a fight with the forces of evil, unscathed, especially if one has fought in the right spirit. This is the "good fight" of which the Apostle Paul speaks, as a result of which is to come a "rich reward" laid up, not in this world only, but in heaven as well.

QUESTIONS

1. Explain, "It must needs be that there is opposition in all things."
2. What do you imagine would happen to you if you were not "opposed" in anything you wished to say or do or be?
3. In what ways has opposition been useful to our Church? In what ways has this opposition manifested itself?
4. Why should a person or a community overcome?

CHAPTER XVII

RISING FROM THE ASHES

In all probability you have seen a house on fire, even if it has been only in a motion picture show. It may have been a public building that was aflame. You watched the great clouds of black smoke rolling from the structure, almost obscuring it from view. Then suddenly you saw the red flames, like wild things hungering for food, whipping away the smoke, so as to get a better hold, it would seem, on whatever was burnable about the place. You may have seen the long tongues of flame leap, now out of this upper window, now out of that, reaching round the corners and over the roof, hunting savagely for something it could eat into. If it was night, the spectacle would be all the more splendid, with everything for many rods around lighted up and heated in the red glow. Presently, instead of fiery tongues darting here and there, the flames united into one great conflagration, and before long what was left of the building, if it were of wood, tumbled down with a resounding crash that may have been heard half a mile away. Then the fire, like a huge animal that has grown tired with too much exertion, settled down to die. There was a smouldering and a smoking and an occasional flaring, and after a few hours only the ashes remained on the heated ground.

That black, charred ruin looks very much like the end of it all—does it not? And it would be, too, if it were not for the unconquerable will and energy and purpose of the man or the city that owned the building in the

**The burnt
house
rebuilt.**



The Nauvoo Mansion

Nauvoo Mansion, the Home of Joseph Smith

first place. So, in an unbelievably short time, a new structure stands on the spot where the fire was—a building, it may be, not only more beautiful, but one that will defy the furious tongue of any flame. It is a wonderful thing, this determination never to submit to outward misfortune, this will to rise from the ashes of seeming defeat, this power to overcome and to win out in spite of everything.

Of this all-conquering spirit, we have a fine example in the way the Latter-day Saints survived the circumstances into which they were plunged by their distressing experiences in Missouri. It shows, almost more than anything else in our history, how full “Mormonism” is of the spirit that will not down, of the spirit that, through hard work and intelligence and faith in God, overcomes every obstacle that appears in its path. Nauvoo the Beautiful, in Illinois, became a rising from the ashes of Missouri.

The will to survive.

Condition of Saints in Nauvoo.

You may remember in what sad plight the Saints were when they were driven out of Missouri in the fall of 1839. Let us recall some of those narrowing details.

There were about twelve thousand people—men, women and children—all fleeing from the destroying wrath of their pursuers. It was the season of the year when rains and snow and frost were to be expected. There was not time for the fugitives to gather and take with them much property. Even if there had been, their adversaries would not have allowed them to take it. So they fled across the border with whatever, in their haste to get away, they could snatch up. Some had teams and wagons, but many had not. So there were great numbers who pushed their way to the borders on foot,

carrying as many of the necessities of life as they could.

The experiences of Joseph and Lucy Smith, parents of the Prophet, on this memorable exodus will give us an idea of the conditions under which it was made.

The removal of these two aged persons was accomplished in a borrowed wagon. Bedding, clothing and provisions were piled in the vehicle. The

One Case. first night they lodged in an "old log house, which was very uncomfortable." Half the next day Mother Smith traveled on foot. The third day it rained. That night, wet to the skin, they stayed in a house that was "so filthy as to sicken the stomach," for which they had to pay seventy-five cents. The fourth night, wet again from the down-pour of the day, they spend with no warmth of any kind. In a pelting rain-storm they reached the swampy bottoms, six miles from the Mississippi river. Here it grew colder, snow taking the place of rain. They waded the swamps, the whole of the six miles, sinking, each step, over their ankles in mire. On the river banks were thousands of men, women and children waiting to go over to the Illinois side. Six inches of snow fell. "We made our beds upon it," says Mrs. Smith, "and went to rest with what comfort we might under such circumstances. The next morning our beds were covered with snow, and much of the bedding under which we lay was frozen. We rose and tried to light a fire, but, finding it impossible, we resigned ourselves to our comfortless situation.

The condition of these thousands of poor people, fleeing from persecution, went to the hearts of the citizens of Quincy, Illinois. So these citizens gathered

At Quincy. money and provisions for the fugitive "Mormons," got them houses to live in, and

otherwise helped them till they were on their feet again.

But the Saints had no idea of remaining any longer on charity than they had to. As soon as the Prophet and some other leaders reached Quincy—for they had been imprisoned in Missouri all the time of the exodus—they set about looking for a new home.

Fifty miles above Quincy, in a graceful horse-shoe bend of the Mississippi river, the father of waters, was a marshland that went by the altogether misleading name of Commerce. For a mile or so eastward from the river the ground rose gradually, and then broke off into a waving prairie, extending for many miles and covered with a variety of wild flowers. But it was at the time unfit for human habitation, though a few cabins had been erected there. "The land was mostly covered with trees and brushes, and much of it was so wet that it was with difficulty that a footman could get through, and totally impassable for a team."

**Situation
of Nauvoo.**

Yet, with a fine sense for beautiful situations, Joseph Smith decided to settle his people on this sloping curve in the river. Several hundred acres of this and other land were purchased by the Church, the payments to be made later; for the Saints did not have the money to buy the land outright—upwards of seventy thousand dollars in all. And, as soon as the site was decided upon, the Saints began moving there from Quincy. At first, families occupied all the old houses available, some lived in tents and wagons, and others were content with the open air. It was not long, however, till the dampness of the ground and the poor physical condition of the Saints combined to break down the people in a wild siege of fever and ague. Without money or property, without homes

or other shelter to speak of, weary and sick—this was the low ebb in the fortunes of the Latter-day Saints as a people, the period of the charred mass that had once been a beautiful structure. But they never lost hope or faith in their destiny.

From this moment they began to rise. First, by a series of miracles, they were healed of their sickness.

**Rise of the
new home.**

Then they set to work to build a city which should be far-famed for its beauty and prosperity. It should be named Nauvoo, which means the Beautiful. The State legislature passed a bill incorporating the City of Nauvoo, giving it a charter "on principles so broad," the Prophet said, "that every honest man might dwell secure under its protecting influences." The city was to have a mayor, four aldermen, and nine councilors, all elected by qualified voters. Schools were also provided for, including a university.

In the meantime public and private buildings, stores and a hotel began to be erected in the city, and farms to be platted off and cultivated outside the town. Many of the dwelling houses were of brick, and some of them with upper rooms. One of these—the Mansion House—became famous as the residence of the Prophet. The Nauvoo House, a place where travelers might stay when they came to visit the "Mormons," was soon under way. It was only a little while after the removal of the Saints to this place till they took steps for the erection of a temple. The Nauvoo Legion, a body of men organized under the laws of the State, consisting at one time of about five thousand men in uniforms and commanded by Joseph Smith as lieutenant-general, became known widely for its efficiency as a military organization.

The city of Nauvoo grew very rapidly in population,

prosperity, and the happiness of its inhabitants. As soon as the fruits of the second mission to England began to appear, the population increased through immigration till Nauvoo became the largest city in Illinois; and the thrift, activity, and intelligence of its inhabitants made it known as one of the most beautiful and enterprising in the State. Travelers from all parts of the East and even from Europe, including men of note in other states and countries, were frequent in their visits to Nauvoo, especially in the years 1843 and 1844. The "Mormon" people, and their remarkable leader in particular, attracted attention throughout the State as a people of great promise.

As already stated, the elasticity with which the crushed "Mormons" leaped again into life is a marvel of energy, hope, and faith. It should be a lesson to individuals as well as communities of the power that resides in an earnest love of truth and belief in one's future. There is no greater medicine to revive a man or a people that is down, like work and faith in God.

QUESTIONS

1. In what way is the whole Nauvoo period of our history a "rising from the ashes"?
2. What principle involved here can we apply in our own lives?
3. What things do you have to overcome in your lives?

CHAPTER XVIII

“OVER THE GREAT WATERS”

To what nationality do you belong? To what nationality do your parents belong? Your grandparents on both sides? And, after you have answered **Your nationality?** these questions, you will find it interesting to ask yourself the question, What part did the gospel have in bringing your parents and grandparents together? For you will doubtless discover that some at least of your ancestors were brought into the Church through “Mormon” missionaries.

During this Nauvoo period of the history of the Church a mission to Palestine was undertaken and another and greater mission to England, concerning both of which we shall speak in this chapter. The second of these missions began the great immigration movement of the Church.

Palestine and its ancient people have always interested the Christian world. This is due, of course, to the fact that the Bible, the greatest book in the world, **Mission to Palestine.** came out of the Holy Land but mainly to the fact that Jesus lived and was crucified there. To Latter-day Saints there are special reasons, in addition to these, for their interest in the Israelites and their country. In the last days, when Jerusalem shall have been rebuilt and Zion established on this continent, there is to be a close connection, at least in spirit, between these two cities. Besides, the gospel is to be preached first to the Gentiles and then to the Jews.

As in the case of the American Indians, or Lamanites, it was thought by the Saints during the Nauvoo period

that perhaps the time had come for the Jews to be gathered to their native land. Accordingly, in 1840, Apostle Orson Hyde was appointed to a mission to Palestine. Before this he had had a vision, in which he saw himself standing on the Mount of Olives blessing the land in preparation for the return of the Jews to that country.

Leaving Nauvoo, he journeyed through the States, "without purse and scrip," preaching by the way, crossed

the sea to England, passed through Germany where he remained some time studying the language, went thence to Constantinople, Cairo, and Alexandria, and, after enduring many hardships, finally reached Jerusalem after eighteen months. At last he stood on the sacred Mount, as he had seen himself in vision, and prayed that God would remove the curse from the Holy Land and plant in the hearts of the children of Jacob a desire to build up the waste places of their native country. According to the ancient custom of this people, he erected a pile of stones there in witness of what he had done. Then he returned home.

**Land
dedicated.**

At this time there was not the least indication that the Jews were thinking of a return to Palestine. But since then the spirit of gathering has come upon them increasingly, till now it amounts to a virtual tide of immigration to that country from all parts of the world. During the War their land was wrested from the hand of the Turk, and Lord Balfour, on behalf of the British government, declared that Palestine would be considered as the home land of the Jews. This has greatly helped the movement.

The second mission to England, undertaken by eight

of the apostles at the time when the Saints were settling in Illinois, is full of interesting details.

Apostles John Taylor and Wilford Woodruff were the first to leave. Elder Woodruff was suffering from the ague. Elder Taylor was wondering how his family would fare with him away and with the Saints in constant danger. On the outskirts of Nauvoo they came upon Parley P. Pratt, stripped of coat and vest, hat and shoes and stockings, hewing logs for a house. Having no money, he gave them a purse. A little farther along they were given a dollar by Heber C. Kimball. Both of these men were, themselves, expecting soon to leave for England. At Indianapolis Elder Taylor fell sick and was delayed for three weeks. Elder Woodruff continued on his way.

**Mission to
England.**

The next to leave were the two brothers, Parley P. and Orson Pratt, "in our own private carriage" says the former with pardonable pride. At Philadelphia they had the pleasure of seeing the Prophet and Sidney Rigdon, who were on their way to Washington to lay before the President of the United States the facts concerning the expulsion of the "Mormon" people from Missouri.

Later in the year Apostles Brigham Young and Heber C. Kimball began their journey. Both were so weak from sickness that they could barely walk a few rods. Elder Kimball's whole family was down with the fever. When the two elders reached Quincy they were compelled to stay there several days on account of their physical condition.

Apostle George A. Smith, with Reuben Hedlock and Theodore Turley, who were the last to leave, had an equally heroic struggle with disease. As the three men were going slowly along the road their wagon upset,

nearly throwing them into the river. Elders Smith and Turley were too sick to rise, and had to be helped by their companion, who was only a trifle stronger. A passer-by asked the driver if he had robbed a grave.

Arriving in New York, all the missionaries waited there for some time, working and preaching. They embarked for England at different times.

The English mission, which had been left in charge of Elders Willard Richards, Joseph Fielding, and William Clayton, had grown considerably in numbers. Elder Clayton had gone to Manchester and in a few months had organized a branch there. Two local elders had opened up a conference in Scotland. The branches in and around Preston had received large additions.

Growth of mission.

At a conference held in Preston there were eight of the apostles, Willard Richards having been ordained to that office in England. It was decided to publish a magazine, *The Millennial Star*, with Parley P. Pratt as editor, to publish a collection of hymns for the use of the Saints in England, and to print an edition of the Book of Mormon. The apostles then separated for different parts of the mission.

Elder Taylor went to Liverpool, where he baptized more than a hundred. He preached also in Ireland and the Isle of Man, but only a few received the gospel in these places.

A conference in London was organized by Apostles Kimball, Woodruff, and Smith. Prejudice here was at first very great. Not for long, however, for before these men left for home, Elder Lorenzo Snow had raised up a branch of four hundred there. Elder Snow is he who later became president of the Church.

The greatest success, though, had attended the labors of Elder Woodruff. After leaving London he had gone to Herefordshire by direct command of the Lord to him. Here he found a society called the United Brethren, a body of about six hundred persons, including forty-five preachers, which had broken away from the Methodists. They were waiting, they said, for the true church, which they believed would come to them. So great was the desire to hear the new preacher from America that the churches in the neighborhood were empty of a Sunday. One of the pastors of these churches sent a constable to arrest Elder Woodruff for preaching. But the officer was converted at the meeting. Then he sent two clerks to spy on the newcomer. They too were baptized.

During the eight months that he labored in this district Elder Woodruff brought into the Church more than eighteen hundred persons, including all the United Brethren except one. Among these converts were two hundred preachers of various denominations. This Herefordshire mission, says Elder Woodruff, "shows the importance of listening to the still, small voice of the Spirit of God."

It was a remarkable mission. Five thousand copies of the Book of Mormon had been published, three thousand copies of a hymn book, a thousand persons had emigrated to Nauvoo, and nearly eight thousand had joined the Church. All this had been done in about one year. When it was over, the apostles boarded ship for home, leaving Elder Parley P. Pratt in charge of the mission.

Most of those who have received the gospel in this dispensation are of "the blood of Ephraim." That is, they

are descendants of Joseph who was sold into Egypt, through his son of this name. Now, many great blessings were promised to Ephraim by his grandfather, Jacob, and other prophets. It would be interesting for you to find out just what these blessings are, and then how you may aid in realizing the fulfillment of these promises.

QUESTIONS

1. Tell the class your nationality; the nationality of your father and your mother, of your grandparents.
2. Give some details under which your parents, if they were not born in the Church, embraced the faith. Or your grandparents.
3. Explain to the class the conditions under which you would most probably be living now, if it were not for "Mormonism."

CHAPTER XIX

TWO WORLDS TO CONQUER

The Nauvoo period is the greatest in our history for throwing light on the teachings of the New Testament. One of these teachings concerns the question, What becomes of us after death, of which we shall speak in this chapter.

Have you ever looked upon the face of the dead? If so, you may have asked yourself the question, What is the difference between life and death, and what becomes of us at death? Questions as old as the world, and older.

**The live and
the dead.**

In the dead, as you may know, all the organs of the living are found. The eyes are there, but they do not see the beauty of the world. The ears are there, but they do not hear the concord of sweet sound. The nose is there, but to its nostrils are wafted on the silent couriers of the air no fragrance of the flowers and the warm earth. The tongue is there, but it cannot say, "I love you." The hands are there, but they are incapable of grasping the hand of another in friendship. The legs and feet are there, but they have no power to take the body over the pleasant meadows or through the quiet woods or across the silent streams. Everything in fact is there as it was in life, so far as anything is concerned that we can see with the eyes of our head. It is as if you should come home some dark night and press the button for the light to flood the room, and the light did not come on, although the bulbs and the wire were there without defect,

for the power had been shut off, up there in the canyon.

What has gone from the body?

The spirit has gone. This it was that made the eye to see, the ear to hear, the nose to smell, the tongue to speak, the hand to clasp, the feet to walk, just as it was the electricity that made the wire to tingle and the room to fill with light. Although we cannot see this inner power in the body with our physical eyes, yet we know none the less that it is there, even as we know the current of electricity to be present when we see the light, for this unseen personality produces in the body the effect of knowing and willing and feeling.

Now this human spirit—what form is it in? It has exactly the same form as the human body. That is to say, it has a head, a trunk, and limbs, just

Our spirit. like the body. And it has the same powers as we see manifest in the body. It is not the body, but the spirit within the body, that knows and loves and decides what to do. In short, it is the spirit that really lives and moves and has its being.

The spirit can live without the body, although the body cannot live without the spirit. It is the absence of this spirit that brings about death, as we call it. And the spirit not only will live after the body has mouldered into dust, but existed before the body came into being. That is, it was in another world—a spirit world—before it came here to take upon itself a physical tabernacle. And after a time the body will come to life again, occupied once more by the spirit, and then the two, reunited, will go on to perfection in the endless life of the next world.

It was said a little way back that this spirit existed before it came here in the flesh and that it will be re-

united with the body in the resurrection. Let us dwell on these two points a little.

Before this earth was formed your spirit existed in a spirit world. There also were the spirits of your father and mother, your brothers and sisters, and all your relatives, present and past. And there, too, were the spirits of all those who have ever lived, who now live, and who ever will live, on this planet—countless myriads, as you may well imagine, in all stages of intellectual and moral qualities and degrees. Whether we knew one another there or not, what we were occupied with, and a thousand other questions, the word of the Lord does not tell us, and we can get the information in no other way. But the fact of our ante-mortal existence is established beyond all question by the Scriptures, especially those of our own day.

Jesus tells us that He was with the Father in the beginning “before the world was.” And since He is our elder Brother, this would be just as true of all the rest of mankind as of Him. Jeremiah, one of the Old Testament prophets, we are informed, was set apart for the work he did in mortality before he was born into this world. Abraham, one of our own inspired writings tells us, was shown in vision the spirits of men in the pre-existent state. These were all to take upon them bodies of flesh and blood on this earth, which was to be created and prepared for them. Some of these spirits, among whom was Abraham, were chosen at that time to be leaders on the earth. It was in this pre-existence that the plan of life and salvation was proposed by the Savior and that He was chosen to give His life for man. It was here also that Joseph Smith was set apart to open the dis-

pensation of the fulness of times, the greatest of all dispensations of God's mercy to man.

Now we know that at death the body is placed in the grave and covered with earth. But what becomes of the spirit? Where does it go when the person dies? Does it live on? And if so under what conditions does it live, and what does it do?

The spirit does not go to heaven or hell immediately—the good to the former place and the bad to the latter.

The spirit world. Instead, the spirits of all men, the good and the bad alike, go at death into a world of spirits to await the resurrection from the dead.

As for the conditions under which spirits live in the spirit world, the intermediate state between this and the other world, they are in some respects much

Conditions there. the same as we live under in mortality.

There, as here, the spirit thinks and acts and feels—is capable of experiencing truth and falsehood as it did in the flesh. And there, as here, it is able to grow, or otherwise, in goodness and intelligence. Whether it remembers what happened to it in the pre-existent world or in this world of the flesh, we can only conjecture. There, as here, the righteous spirits are happy, and the unrighteous spirits are unhappy. To the first, it is a state of peace and rest, which has been very aptly called "Paradise" meaning a beautiful park, where there is "rest from care and trouble and sorrow." The wicked there are described by one of the prophets among the Nephites as in "a state of darkness, of awful, fearful looking for the fiery indignation of the wrath of God upon them," a state where there is "weeping and wailing and gnashing of teeth" on account of iniquity.

When the time comes for the spirit to leave this intermediate world, the body will be raised from the grave and the two be reunited as now. This is called **The resurrection.** As in the case of Jesus, it will be the same body that it has occupied here, only then it will be immortal like the spirit. In this resurrection not only the "good" but likewise the "bad" will take part—all in fact who have ever lived and died on this planet, irrespective of age or color or moral and intellectual condition. It will not, however, take place all at once. There is the "first" resurrection, which began with the rising of Christ from the dead and is still in progress, and there is also the "final" resurrection, when all that remain shall "come forth"—to be judged according to their deeds. This immortalized person—immortal in body as well as in spirit—is now ready for the "next world" of which we hear so much in the Christian churches.

Where is this next world? It is nowhere else than on this earth. "In the beginning" this world, not some other planet, was created for man. It was part of the plan proposed in that pre-existent state, of which we have already spoken, that an earth should be made where these spirits might "work out their salvation." It was never intended that man should dwell here only during mortality. Jesus said, "The meek shall inherit the earth;" he did not say that they should be wafted through space to some other planet. This is man's home. And it is a beautiful home too, is it not? Cannot one be as happy here as anywhere else? "The mind is its own place," says the poet, "and in itself can make a heaven of hell, a hell of heaven."

In one of the revelations to the Prophet Joseph Smith

we have been given a glimpse into this future state of man, after the resurrection. Since men differ in the degree of their intelligence, goodness, and character, there ought therefore to be differences in the degrees of glory in the next world—"many mansions," as Christ calls them. Now the Prophet tells us in his great vision of glories that there are three general "kingdoms"—the celestial, the terrestrial, and the telestial. The celestial kingdom is inherited by those who received the testimony of Jesus, who overcame by faith, who kept the commandments of God. These constitute "the church of the first born" and shall dwell in the presence of God and Christ forever. In the terrestrial kingdom are those who did not receive the testimony of Jesus in the flesh but afterward received it. These receive not "of the fulness of the Father" but are admitted to the presence of the Son. Those who enter the telestial kingdom will receive visitations from only the terrestrial kingdom, because, although they did not deny the Holy Spirit, they did not receive Christ. These kingdoms are typified by the sun, the moon, and the stars.

One of these kingdoms you must belong to in the next world. Which one? That depends on how you live in this world. It is necessary for one, in order to attain the celestial kingdom, to live one's best here and to-day.

QUESTIONS

1. If, as stated in the lesson, man is dual in his nature, which is the more important—the care of the body or the care of the spirit?
2. How do we care for the body? Why should we? What relation has the body to the mind, that we should care for it?
3. In what way may we care for the mind? Why should we do so?
4. What steps are you taking for the care of both body and spirit?

CHAPTER XX

"FOR TIME AND ETERNITY"

You have, no doubt, either read or heard the story of "Robinson Crusoe." If so, you will remember that he was shipwrecked on an island, where he lived all alone for many years. You may recall how very lonely he was, shut off from the company of every other human being. Then, one time, he saw Friday's footprints on the sand. How restless he was till he had found the one who had made them. Poor Friday, when Crusoe discovered him, was not much to boast of as a companion, but he was better than nobody. He gave Crusoe someone to talk to, someone to look at, someone to sympathize with him in his moments of depression, so that his heart would not eat itself out in utter loneliness.

For human beings are intended for one another. We all love the company of others of our kind. As a matter of fact, we could not live and be happy if we were altogether alone. To be in the company of those we love is one of the greatest sources of happiness in the world. Life would not be worth living if we had to live it alone, like Crusoe. Perhaps we do not need to be told this, because we have all experienced the joys of friendship and affection. But it is sometimes a good thing to imagine what our life would be like if we were deprived of our associations with others, for it helps us to appreciate our companionships the more.

A great many people wonder whether we shall have

the joys of friendship and love in the next world. Every time one of our friends or relatives dies we are led to ponder anew over this question. Shall we know one another in heaven? Shall we know one another there? Shall we enjoy one another's company in the hereafter as we do here? Will love be as powerful an influence in our lives in the other world as in this? These and similar questions often come up in our minds when we think of the future state.

In truth, however, we should have no doubts in the matter, in view of what the Lord has revealed in our day on this subject.

With mankind the home is the center of the affections. The lower animals do not make homes. But not only do our feelings lead us to make homes for ourselves, but we find their chief exercise in the home during all our lives. A boy is not considered a man till he is twenty-one nor a girl a woman till she is eighteen. During the greater part of these years both of them need the care of father and mother. A child of seven is not usually very large or able to care for itself, but a horse or a cow or a dog of that age is already getting old. So you see, a human being, during these years of childhood and early youth when it requires the care of its elders, forms very strong attachments for its parents and its brothers and sisters. Then, when it is between, say, twenty and twenty-five, it goes out and makes a home for itself, repeating the work of its father and mother. Home, therefore, the place where we are born and reared to manhood and womanhood and the place where we live after we are married and have one of our own, is the center of our mortal affections.

A very great deal depends on what kind of home we

have, not only during the days when we are growing up but after we, ourselves, are married. What are the things that, from the point of view of our religion, make for the best home-life?

**Conditions
of a good
home.**

In the first place, the husband and the wife in a good "Mormon" home are married for time and eternity. The temple ceremony is beautiful and impressive in itself. Under it the husband and wife are husband and wife in the next world, as well as in this. For these ties will be binding in the hereafter as well as here. And then, too, all the children born after a temple ceremony belong to the parents in heaven as well as on earth. It is a beautiful thought that after our present mortal life parents and children will belong to one another and will recognize this relationship as we do here. In other words, the ties of relationship which we form here under the authority of the priesthood will continue after death to be a source of joy and comfort. It is something to look forward to and to prepare for, is it not?

In the next place, a good Latter-day Saint home is a place where some attention is paid to the practice of religion. Every day in such a home begins and ends with family prayer, in which not only the father and mother but the children as well take their turn at the family altar in praying. Maybe there is reading of the Scripture and singing of hymns. Most likely also there is what has come to be called "Home Night," when a whole evening is given over to such exercises as bring the members of the family into closer relationship. These may consist, not only of prayer and scripture-reading and singing of sacred songs, but of declamations or games or light refreshments as well—anything in fact that may prove uplifting and

**Religion in
the home.**

suitable for the whole family. Besides the members of a good “Mormon” family cultivate the great virtues of kindness, courtesy, sincerity, honesty, thrift, helpfulness, industry, forbearance, chastity. Could such a home as this fail to be happy in every respect?

Three things you may do, now that you have studied about the home from the point of view of the Latter-day Saints.

First, you can question yourself respecting your part in making your present home what it ought to be. To what extent can you contribute to make your home beautiful? Are you doing your part as fully as you can to make it so? In what ways can you improve your influence in your home?

**Things you
may do.**

Secondly, you can look forward to the right kind of home for yourself some day. One of the things you can do is to cultivate the proper companionships. Your boy friends, if you are a girl, and your girl friends, if you are a boy, should be those of your own faith, so that later if you should marry them you may be married in the temple. For, as we have already stated, the husband and wife should be of the same religious faith, be they “Mormons” or Catholics or Baptists. And another thing you may do by way of preparation for the home you are to make by and by is to order your life so that your bishop will readily grant you a recommend to the temple. It is really not a good thing to go to the temple unless you believe in its ordinances and make up your mind to abide by the covenants you enter upon there—to live uprightly to the best of your knowledge. Going to the temple with the spirit of doing right in your life, will be helpful to you the rest of your days.

This matter of marrying out of the Church is more important than it is sometimes thought to be. Once a young "Mormon" girl married a man outside the Church. All went pretty well till children came into the home and were old enough to be sent to Sunday school and to church. She, very naturally, wished them to attend the religious meetings of her Church, for she had been reared in a good Latter-day Saint home. But her husband thought otherwise—and was firm that they should not be reared "Mormons." Finally, after a series of more or less angry disputes, he offered a compromise: They might go to her Church half the time and to his the other half. To this, however, she could not agree. And so the children did not attend any religious services at all.

Then the poor mother began to worry. She felt how wrong it would be to bring up her children without any more religious guidance than she was able to give them. For she realized now, as she had never done before, that religion in the best sense means everything in one's life after one gets along on the path of this world. But what could she do? She could not discuss the subject any more with her husband. He had long since "set his foot down" on all phases of the question. And then there was the matter of the other world in her life and the life of both her husband and the children. She saw now that she might be deprived of the family associations there, which would have been hers had she taken a different course in her life. And so she worried herself into a physical weakness, almost bordering on that of an invalid, as well as into a frame of mind that threatened her happiness for all time.

The question of how things are likely to turn out in

the long run should therefore receive the attention of young Latter-day Saints—men as well as women—when they are contemplating marriage. There are enough sources of disagreement in married life on the whole to make us think twice before introducing an even greater source of trouble in religious difference.

And thirdly, you can take an even farther look ahead. You can look forward to the family relations you may hope to enjoy in the next world. For you will surely die some day, like all the rest of the human family, and you will surely rise from the dead, with the rest of mankind. There is no doubt about these two facts. And you will wish the companionship of those whom you have loved in mortality. But if so, you must live in such a way as to merit their companionship there. This is something to look forward to.

QUESTIONS

1. In what respects does "Mormonism" help to preserve the home?
2. What constitutes a good Latter-day Saint home?
3. Of the three social educational forces—the home, the school, and the Church,—which is the most important? Why?

CHAPTER XXI

SEALING A TESTIMONY

What is the greatest test of one's faith in a cause? It is not what one is willing to say for it, but rather what one is willing to *do* for it. Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends."

The supreme test.

Now, the Prophet Joseph Smith laid down his life for his friends and for the cause he loved even more than he did his friends. It came about in this way:

The causes that led to the murder of the Prophet were the growing feelings of bitterness among non-"Mormons" in Hancock county and the plottings of men in Nauvoo who had once belonged to the Church. But the immediate occasion of this tragic event was the destruction of a paper, called the *Nauvoo Expositor*, published by some apostates in the city.

Cause of the Prophet's murder.

The first issue of this sheet appeared on the seventh of June, 1844. In it the leading citizens of the city were spoken of in the most indecent terms. In any other part of the West a mob would have destroyed the press, burned the building, and perhaps killed the publishers of the slanderous paper. As a matter of fact, there is great probability that the men responsible for the sheet wanted to excite the "Mormons" to some deed of violence, so as to have a good pretext for public action against the leading men of the Church, especially the Prophet, whom they deemed in possession of too much power. But the Saints had had

The "Expositor."

too much experience with the blind, head-long fury of mobs to be easily trapped in this way. They preferred to correct the wrong in a legal manner. The city marshall, by resolution of the city council, was directed to destroy the press as a public nuisance and to burn such copies of the paper as remained on hand. This he did. Someone else—it may have been the apostates themselves—set fire to the building, but it was put out by the city authorities before it could do any considerable damage.

Thereupon the leaders in the conspiracy against Joseph Smith “fled” to Carthage, a nearby town, and swore out

**Complaint
against the
Prophet.**

a complaint against him. As they represented themselves to be victims of persecution and violence on the part of the “Mormons” and as there was already a strong feeling in the country against the Saints, these men found no difficulty in creating excitement and arousing a desire for speedy vengeance upon the citizens of Nauvoo, particularly the Prophet. The warrant on which Joseph was arrested required that he appear before a justice of the peace in Carthage or some other place. So he appeared before a justice of the peace in Nauvoo. But his enemies insisted that he go to Carthage, which he did not care to do, for very good reasons. Meantime, he kept Governor Ford informed of every step in the affair as it was taken by either side.

Excitement in Hancock county by the twenty-first of June had reached such a pitch that the governor of the State deemed it wise to go to Carthage.

**Sentiment in
the county.**

When he reached this town, he found that a considerable armed force had been collected, ready for any emergency that might arise. If the governor had been a man of strong character, he would

have sent the men in this force about their business. At least he would have taken care not to associate with the very men who were mostly the cause of the trouble. He did ask that the Prophet send him a delegation for a conference on the situation. But when John Taylor, an apostle, and Dr. John M. Bernhisel, a personal friend of Joseph's, arrived there to represent the Prophet, they were required to confer with Governor Ford in the presence of Joseph's enemies, who constantly contradicted and insulted them as they laid before the chief executive the facts in the case. There appeared to be no other way out of the difficulties than for the Prophet to go to Carthage to be tried.

It seems that from the beginning of the trouble, Joseph Smith had had a premonition that his life would be forfeited as a result. On the morning of the

**Premonitions
of death.**

twenty-third he with his brother, Hyrum, and a few others went over the river with a view to going to the Rocky Mountains, but when false friends accused him of deserting his people when they were in difficulties, he returned to the city, saying, "If my life is of no value to my friends, it is of none to myself." As he left Nauvoo on his way to Carthage he said to Daniel H. Wells, who was not then in the Church, "I wish you to cherish my memory, and not think me the worst man in the world either." And later, after the party had left the city, he said, "I am going like a lamb to the slaughter; but I am calm as a summer's morning; I have a conscience void of offense towards God, and towards all men. I shall die innocent, and it shall yet be said of me—he was murdered in cold blood."

You remember that the reason given for wanting the Prophet to go to Carthage was that he might be tried

there by a certain justice of the peace. But when he reached this town, which he did at midnight, there seemed to be no disposition to bring him before that justice at all. Instead, he was taken before another.

Great excitement prevailed on the arrival of the Prophet and his party—whooping and yelling and low ruffianism.

He was thrust, with his companions, into prison, contrary to the explicit promise of the Governor. On the morning of the twenty-sixth Joseph had a long conference with Governor Ford, who not only promised to protect him from mob violence but to take him with him and his party to Nauvoo. Next day Governor Ford went to Nauvoo, leaving the Prophet and his friends practically in the hands of a mob.

The afternoon of the twenty-seventh arrived. It was getting late. Joseph Smith, Hyrum Smith, John Taylor, and Willard Richards were in jail. They

June 27th. were greatly depressed in spirit. The Prophet asked Elder Taylor to sing "A Poor Wayfaring Man of Grief," a hymn lately introduced in Nauvoo. Elder Taylor sang it twice over.

Presently a number of men with blackened faces ascended the stairway, shooting as they came. Hyrum fell wounded, exclaiming, "I am a dead man!" The Prophet attempted to leap out of the window, thinking probably thus to save the lives of the others. His body was pierced by two bullets from below, and he fell forward, exclaiming, "O Lord, My God!" As a matter of fact, it was this act of Joseph's that did save the lives of Elders Richards and Taylor, although the latter was wounded, for the men left the stairway as soon as the Prophet fell out of the window. The whole affair had

not occupied three minutes from start to finish. As soon as this cowardly deed had been committed, the whole town took to its heels in terror, leaving only Elder Richards, the hotel-keeper, and the bodies of the dead and wounded.

On the following day the bodies of the dead Prophet and Patriarch were taken to the city of Nauvoo. They were met by thousands of sorrowing Saints.

After the tragedy.

There was a public burial at the cemetery, but only bags of sand were placed in the graves. The real bodies were buried in the unfinished Nauvoo House at dead of night by a few men who, alone, knew the secret. In the fall of the year, however, it is said, they were taken up and interred in the rear of the house where the Prophet had lived.

Thus Joseph Smith, the Prophet, laid down his life for the truth and for his followers, not only of his own day but of our day as well. He died to re-establish the truths by which all the boys and girls of to-day are to be saved in the kingdom of heaven.

QUESTIONS

1. Why is giving your life for others the final test of sincerity?
2. Name others, besides Joseph Smith, that have given their lives for the truth, or for others.
3. In what way, other than giving one's life, can one show sincerity?

CHAPTER XXII

SIDE-LIGHTS ON THE PROPHET

Is there a man or woman in your ward or town who was acquainted with the Prophet, or who ever saw him? If there is, talk to him or her, and find out how the Saints of Joseph's day looked upon him.

All through the events which we have thus far considered, the Prophet Joseph Smith has been, we may almost say, the leading character, to use the language of the stage. And so we know the principal incidents of his brief and eventful life. But now that we have followed these details till they have ended in his martyrdom, it may be well to pause for a moment in order to recall something about his chief traits of character.

Those who knew the Prophet, speak of him as "a man of commanding appearance," a "fine-looking man," a **Personal Appearance of the Prophet.** man who gave one the impression of rugged power." He stood exactly six feet in his stockings, we are told, weighed about two hundred pounds, was blue-eyed, with wavy, brown hair, and smooth face. His carriage was erect, graceful, and buoyant, full of physical energy and daring. There was tremendous magnetism in his handclasp, as of one who is fond of people.

There was nothing peculiar about his dress, as those expected to see who had only read about his claims to being a prophet. On one occasion, in 1844, **His dress.** when he was visited by Josiah Quincy, he was "clad in the costume of a journeyman carpenter when about his work," being dressed in "striped pantaloons, a linen jacket, which had not lately

seen the washtub." He had "a beard of some three days' growth." This was on a week-day. On Sunday he was dressed no better and no worse than scores of other men in Nauvoo. The Prophet was probably not even well-to-do, having paid little attention to making money.

All his life he was very fond of athletics. "He loved to unbend and wrestle or jump with a friend. The men

**Skill in
athletics.**

who could successfully contest with him were very few. He could stand and leap over a bar higher than his head." Once, two

ministers, whom he had overcome in debate, were greatly shocked at being invited to "jump at a mark." This, you must remember, was in a day when it was believed undignified for leaders of thought in the world to take exercise in sports. On another occasion, when a famous wrestler had overthrown a member of Joseph's party, the Prophet called to Philemon C. Merrill to "get up and throw that man." Merrill rose "filled with the strength of a Sampson," and lifting both arms, told the fellow to take his choice of sides.

"Now, Philemon," said Joseph, "when I count three, throw him!" and Philemon did, pitching the man over his shoulder to the ground.

We have many sayings of the Prophet as well as numerous incidents in his life that go to show his un-

**Attitude
toward his
fellows.**

bounded affection. The ties that bound him to his father and mother and to his brothers and sisters were of the most enduring

kind. Especially was he attached to his brother Hyrum, who was killed at the same time as himself. And he loved the whole "Mormon" people. Sometimes he used to say, "I love you all, but hate some of the things you do." When the Saints were expelled from Jackson county,

he wept. "Oh, my brethren, my brethren," he wrote to them, "would that I had been with you to share your fate!" Not long before his death he said in a public meeting in Nauvoo, "As I grow older, my heart grows tenderer for you. I am at all times ready to give up everything that is wrong, for I wish this people to have a virtuous leader."

He was loyal to his friends, even when it might cost him dearly for his loyalty. When he with some others, his friends, were in jail during the expulsion from Missouri, one of the guard made a rather "hard insinuation" against one of the brethren. This aroused the Prophet's feelings, and he retorted in much the same way. "Your heart," he said to the mobocrat, "is as black as your whiskers!" And these were exceedingly black. Some of the brethren, feeling that this might excite the anger of the guard, expostulated with Joseph. "Do not be alarmed," the Prophet replied, "I know what I am about." Always it was this way, says one of the men who were with him on this occasion; he would take the part of the brethren "when their character was assailed, sooner than for himself, no matter how unpopular it was to speak in their favor."

Bold and impetuous by nature, he faced the greatest danger without flinching. One time, also during the Missouri persecutions, one of the small towns which the Saints were establishing was completely surrounded by an armed mob, who shot at any one and any thing that came from the place. They were endeavoring to starve the "Mormons" here into complete submission. While this group of his people were in this plight, who should appear among them one morning suddenly but the Prophet? He

**His
courage.**

must have taken his life in his hands when he undertook so perilous an adventure. But Joseph would have thought nothing of it. What he was thinking of was the distress of the people who were in this plight.

Joseph Smith was a leader of men. In every group of persons anywhere there is a certain one of them to whom the others look for leadership. It does not need any one to designate him as such; he is accorded this place by natural right. It is true in the group of boys or girls to which you belong. The Prophet, aside from his religious calling, was such a man.

To prove this it is only necessary to call the roll of the men by whom he was surrounded during the greater part of his mature life—Brigham Young, one of the strongest men of his generation; John Taylor, a man of independence and courage considerably above the average and a former preacher; Sidney Rigdon, who had been a preacher of great influence and eloquence in the Church of the Disciples, which he helped to establish; Daniel H. Wells, who, although not a Latter-day Saint at the time of the Prophet's death, respected and loved him; Lyman Wight, though not a man of high character was nevertheless a man of strong individuality whom nobody could manage except the Prophet. These and many others who could be named were all men of strong natures, each in his own way. But every one of them bent his will to that of Joseph Smith as to a natural leader. And it is hardly probable that men of this character would have subjected themselves to another merely because he claimed to be a prophet. There would have to be some striking personal magnetism in the one who could subdue their spirit and will in the way Joseph Smith did

The Prophet was a man of high spiritual gifts. He might be described as a natural seer, one who through inspiration "sees" deeper into things than ordinary men. Men differ from one another in their natural endowments. This man, like Brigham Young, is a man of great practical affairs; that one, like Orson Pratt, is a man of thought and books; while still another, like Wilford Woodruff, is a born missionary. Joseph Smith was a born seer. He divined things and events.

His spiritual gifts.

While Joseph and Oliver were at Harmony translating the Record, David Whitmer, as we have already seen, came to them. He was met by the two on the outskirts of the village. Joseph had told Oliver when David had started from home, where he had stopped the first night, how he had read the sign at the tavern, where he had stopped the second night, and that he would reach Harmony on a certain day before dinner—all of which David informed Oliver was exactly as it happened. On other occasions the Prophet showed a similar power of unusual seership, which developed in him as he used the gift.

The fine qualities of Joseph Smith and the wonderful work he did in his short life all go to testify to his divine mission as a prophet of the Lord in the nineteenth century.

QUESTIONS

1. What qualities do you think are necessary in a young man to-day?
2. What qualities do you think essential in a young woman to-day?
3. Enumerate the characteristics given in the lesson as possessed by the Prophet.
4. How may one acquire such qualities as are essential in well-rounded character?

CHAPTER XXIII

SWIFTLY FLEETING DAYS

Have you ever suffered a great loss—the death of a relative or a very dear friend? How lonely you felt for a time! How you missed the loved one! How you longed for a word from the one you lost! This is how the Saints felt when the Prophet died.

After the death of Joseph, two problems confronted the Saints in Nauvoo—Who was to take the place of the martyred president at the head of the Church? and how should the feelings of bitterness between the “Mormons” and the non-“Mormons” in Hancock county be toned down to a point where they could live together in peace?

No greater shock could have come to the Saints than the death of their beloved leader. For fourteen years he had acted as God’s spokesman to them, and they had followed him as trustingly as a little child looks up to its father for guidance in a strange situation. And now, all of a sudden, he had been snatched from them by the black hand of murder, while he was in his young manhood and when they had least expected anything like this to happen. It would take them a long time to recover from the blow.

There were other men, to be sure, whom they had confidence in—the quorum of apostles. But these were, most of them, away on missions, although they had been called home by the Prophet shortly before the dark tragedy that ended in his death. Of the apostles, only Elders Taylor

and Richards were in the city at the time, and Elder Taylor lay wounded. Those not being the days of the telephone and the telegraph and the fast locomotive, it was some time before all the members of this body returned, and when they did so it was singly or in twos.

There were some strong men in this quorum, men who received and deserved the confidence of the people. At the head stood Brigham Young, who had **The apostles.** been a staunch defender of the Prophet and the Church almost from the very beginning and who had been active in promoting the cause of "Mormonism" at home and abroad at great sacrifice. Moreover, it was he that had led the exodus from the State of Missouri to Illinois. Other tried and faithful men in the quorum were: Heber C. Kimball, Parley P. Pratt, Orson Pratt, John Taylor, Wilford Woodruff, George A. Smith, and Willard Richards. All these men later became well known workers in the Utah period of the Church. Not only were they dependable, but they were men of superior intelligence and force of character, men who in any condition of life would be leaders worthy of absolute confidence.

Till the apostles returned to the city there was some uncertainty in the minds of many of the people in Nauvoo as to who would lead the Church; for a number of men were endeavoring to lead the Saints astray on the point. It was entirely unnecessary, however, for any one to be in doubt in the matter, for the revelation to the Prophet on the general subject had made the point perfectly clear. And the instructions of Joseph to the apostles had made it as clear as the revelation. All doubt in the minds of the greater number of the Saints was dispelled at a public meeting as soon as the Apostles came home.

The law of succession in the presidency of the Church is this, in brief: Over the whole Church are three quorums, or councils—the First Presidency of three, the council of Twelve Apostles, and the first council of Seventy presided over by the seven presidents of seventy. Where all three of these councils are in operation, the seventies will act under the direction of the apostles, and the apostles under the direction of the First Presidency. But all of them are equal in authority. Now, when the presidency is dissolved by any cause, then the council of apostles becomes the presiding authority in the Church. That is clear on its face. For the counselors to the president are not counselors when there is no president.

This was exactly the situation in 1844. Joseph Smith, the first president of the Church, was dead. The First Presidency of the Church was therefore disorganized. And so the next council in authority, which was the council of apostles, became the head of the Church. The authority to re-organize the First Presidency reposed in that council.

This arrangement was the very same which our Lord made when he was here in the flesh. He told the Twelve that it was his Father's good pleasure to give *them* the kingdom. Shortly before his death he said to the Twelve, "I appoint unto you a kingdom, as my Father hath appointed unto me;" and again, in his prayer, after the last passover, he said, "As thou hast sent me into the world, even so have I also sent them into the world." He committed the kingdom with its duties and responsibilities to their care. They were to administer it after his departure. Even so, in our day, he has provided that the leadership of the affairs of the kingdom should devolve on

the Twelve, in the case of the removal, by one cause or another, of the prophet.

All this was made clear, as we stated, at a meeting of the Saints in Nauvoo, held August the eighth. It had been called for the purpose of deciding this very question. It has been declared by many persons present at this meeting that when Brigham Young laid this matter before the congregation, he took on to them not only the appearance of the Prophet Joseph Smith but also his very voice. So that this miracle—for such it seemed—removed the last lingering vestige of doubt as to where the real authority to lead the Church lay. About three years later, the apostles, acting as head of the Church, appointed Brigham Young as president of the Church, with Heber C. Kimball and Willard Richards as first and second counselors respectively.

The second problem—the relations between the Saints and their neighbors in the county—was harder to settle.

After the murder of the Prophet, Governor Ford, fearing an uprising in Hancock county, asked the Saints to support him in enforcing the law. They promptly responded that they would do their utmost to uphold him and the law. The same request was made of the non-“Mormon” population in the county. The citizens of Warsaw replied that they would not sustain the governor where the “Mormons” were concerned, suggesting that either they or the Saints must leave the State.

It happened that nine men had been arrested and tried for the murders at Carthage. The feelings against the “Mormons,” however, were so great that, as anyone could easily have guessed, the men were found “not guilty” by

**August 8th
meeting.**

**Troubles
again.**

the packed jury. This encouraged those who were against the Saints in the county. Everything, therefore, pointed to another expulsion of the "Mormons" if they did not leave the State voluntarily. Even the governor suggested to the Saints that they had better leave for the sake of peace. So, as public sentiment increased against them, they began to arrange their affairs with a view to a general exodus.

The last days of Nauvoo were, therefore, days of anxiety, of tremendous activity. Committees were moving about disposing of property, the proceeds of which were immediately turned in to wagons, working animals, and provisions for a journey somewhere, few knew where. Blacksmiths, carpenters, joiners, wheelwrights, were busy all the day long making and repairing vehicles. The sound of hammer and anvil could be heard far into the night. Everything, except work on the temple, was dropped in the preparation for the exodus. With all this hurry to leave, on the part of the Saints, certain groups in the county were highly impatient for them to go—which only increased the desire of the people in Nauvoo to hasten lest mob violence occur.

In February of the year 1846, therefore, a company of five hundred persons, including the apostles, crossed the Mississippi river and were soon lost on the plains of Iowa. From this time on, the Saints continued to cross the great stream to join those already gone, till by the latter part of April, Nauvoo had but a comparatively few left, and these were mainly the poor, the aged, and the sick—those who were least able to help themselves. These were called "the remnants." Mobs, however, were so eager to possess the

property of the "Mormon" people in Nauvoo and vicinity that they could not wait till these helpless ones were moved. They drove them out of the city and across the river into Iowa, at the same time desecrating the temple and other places sacred to the Saints. A preacher, ascending the top-most tower of the temple, shouted, "Peace to the inhabitants of the earth, now the 'Mormons' are driven out!"

So Nauvoo the Beautiful was forsaken by its thrifty and peace-loving inhabitants, stripped of its loveliness.

From a disease-engendering marsh, in the **Nauvoo after the exodus.** midst of a country "marred, without being improved, by careless, idle, settlers," it had grown under the hands of an industrious and enterprising people into the metropolis and commercial center of Illinois. It had always been filled with a lively, bustling population, waking the echoes with the sound of industry. But all this was now gone. Not a sound now disturbed the stillness; the din of business was no longer to be heard in the streets; no dog barked an alarm to the wayfarer; no stranger paced its silent walks. The grain lay rotting in the adjacent fields, and the railings that enclosed them had been rudely torn from their places to furnish fuel for a savage barbecue to a mob. It was indeed a City of the Dead.

But, although the Saints were leaving behind them their beautiful city, the fruits of their thought and toil, they were not leaving with it the power by which they had been enabled to build up such a wonderful testimony of their industry and intelligence. For God was still with them in his power and wisdom. He had established his Church, never again to be thrown down nor given to another people, and no matter how dark things might

appear without, He was still by their side with the light which outlines the path ahead. He knew where their destiny lay, and would guide them there in power and safety.

QUESTIONS

1. Why cannot people live together in peace, where they do.
2. Why do you think the Saints and the non-"Mormons" in the county where Nauvoo was, could not agree?
3. What concessions do you think one ought to make in order to live at peace with others?

And then there is a period when the blade that was tender has gradually acquired strength to stand up under its own growing weight; when the ear has filled with ripened corn and wheat and oats, which will presently be ready for the reaper and the thresher and the grist mill; and when it shall provide the nourishment necessary for men to do their work in the world.

And there is also the period of the growing and the maturing crop in the history of Our Church—a period when the truths planted in the earlier time have become established in the hearts of a sufficient number to insure their permanence on the earth. It is the period when the truths revealed in the first years of the Church are a source of increasing strength to thousands and tens of thousands of Saints in the Great West and in all the world.

CHAPTER XXIV

COVERED WAGONS

Very likely there are some aged men and women in your community who have been there from the beginning. Talk to one or more of them. Ask them to tell you some of their early experiences. It will help you to appreciate what you are to read in this book from now on.

What had become of those thousands of Latter-day Saints who had occupied pleasant homes in the magic city of Nauvoo on the banks of the great Father of Waters and on the rich farm lands stretching eastward?

Among these refugees was a young man named Whipple, Nelson W. Whipple. At this time he was twenty-eight years old. Since he kept a journal in which he recorded in great detail the happenings of this memorable trek as they were experienced by the average man, and since no part of this journal has ever before been published, we shall follow his record in the main in this chapter, sketching in wherever necessary other details of the migration of the Saints between the Mississippi and the Missouri, so as to give as complete a picture as may be to the eyes of the imagination.

Brother Whipple was one of the first to cross the river. His wife—he had no children at the time—remained in Nauvoo till a more favorable occasion, as her husband believed, for her removal. But when he got word from her that she had been “ordered to leave the house she lived in,” which he had bought and paid for, he went

to bring her. Already, however, she had crossed the river and was at a friend's on the west bank. The two recrossed the stream "on the ice, which had stopped in the strong current and frozen together, covering perhaps one-third of the surface," and on which they wound their way, going from one to another of these projections, till they found themselves on the opposite shore. The river is here a mile wide. Going to their former home, they packed in "a box three feet long and sixteen inches deep" their "best clothes, some books, dishes, and a few tools," they tied up in four bed-quilts some cooking utensils, consisting of "a frying-pan, a tea-kettle, and a dish-kettle," and these they towed to the river "in a hand sled borrowed from a boy." A friend, who was also leaving the city for good, took them back over the river in his sleigh.

Like all but a few in that moving multitude he had no idea where he was going. He knew that the Mississippi river marked the extreme western boundary of the United States, so far as its population was concerned. He knew that there was "a peaceful, sleepy population" on the Pacific coast in California, where Spanish priests were endeavoring to instill into the unopen minds of the Mexicans and American Indians there, Christian standards of thought and work, and that there were the beginnings of settlements in the silent territory of "the continuous woods, where rolls the Oregon," of which the poet Bryant spoke a little earlier than this.

But he knew also that west of the Mississippi lay the great American Desert, that west of the American Desert towered the Rocky Mountains, and that beyond these were some more desert, some more forests, and then the

**The great
West.**

sea. He knew, too, that from Independence, Missouri, the Oregon Trail, made originally by the foot of the red man and deepened by the foot of the buffalo, threaded the flowered prairies of Iowa, the shifting sands of the desert, and the timbered gorges of the mountains, past the famous landmarks of Chimney Rock, Fort Laramie, Independence Rock, Sweetwater, Devil's Gate and Fort Bridger, and over the hills to the ocean—a truly wonderful trail, the longest in history. And he knew, finally, that in all this vast, silent country the echoes were awakened only by the voice of the trapper in quest of fur, the war cry of the skulking red man, the yelp of the wolf and the coyote, and the bellow of the innumerable bison of the plains.

Into the great desert country, peopled by wild men and wild animals, he was ready to risk his future, led by men whom he trusted, and feeling safer there than in the midst of the “civilized” creatures who had murdered his leaders and who would as lief kill him and his fellow “Mormons” as they would an Indian, or even a dog.

Leaving the west bank of the Mississippi, this first company, in which were Brigham Young and most of the apostles, moved to Sugar Creek, nine miles away, camping in a grove. It had snowed just before. Brushing away this white covering, they pitched their tents. That night, with a falling thermometer, nine babies were born.

Brother Whipple found himself presently in a group of ten persons, organized into a company with a captain.

**Organiza-
tion.**

Every five groups of this kind had a “captain of fifty” to whom the “captains of ten” were responsible. Two companies of fifty, again, were grouped under a “captain of hundreds,” to

whom, in turn, each captain of fifty looked for leadership. Last of all, the whole "Camp of Israel," as the migrating Saints were called, was divided into two groups, under Heber C. Kimball and Brigham Young, who also was commander of the entire movement. Thus the people were organized in a special and effective way for this emergency. "We will have no laws we cannot keep," said President Young before leaving Sugar Creek as he stood in his wagon surrounded by the men of the company, "but we will have order in the camp. If any want to have peace when we have left this place, they must toe the mark."

The earlier days of the journey were distressing in the extreme. Snow lay on the unfrozen earth to the depth of six or eight inches. At the camping **Hardships.** grounds, after the men and animals had been there for a time, the place, as the journal says, became a veritable "slush of snow and mud, with nowhere to sit or lie but in water and snow." The first night out a neighbor gave Sister Whipple an invitation "to lie on some corn stalks," which she eagerly accepted. The husband lay with a Father Williams "on a single blanket on the snow," which, when they awoke in the night, they found had "frozen to their sides," the weather having turned bitterly cold, so that they were compelled to sit up before the fire till dawn. At another camp, later than this, where they stayed a week, it rained the whole time.

Presently "the snow had all gone, and the ground was nearly covered with water." Then it was that the wagons, many of them, broke down or got stuck in the mud, necessitating a doubling up of teams. For there were no roads whatever, the way the Saints took; they did not

follow the Oregon Trail. At one time it took three yoke of oxen to pull five hundred pounds. Often women and children, as well as men, had to walk through the mud and slush. Occasionally the fierce winds tore the canvas of their tents and wagon covers to shreds. The time of spring rains and freshets over, though, the journey became less unpleasant.

Obtaining food for man and beast in this wilderness was a problem. In order to undertake this trek it was required that each family of five should

Food. have one wagon, three yoke of oxen or teams, two cows, two beef cattle, three sheep, one thousand pounds of flour, twenty-four pounds of sugar, a tent and bedding, seeds, farm tools, and a rifle—about two hundred dollars' worth in all. But many did not have this outfit, especially the food. Indeed, one time eight hundred men, heads of families, reported that they did not have even two weeks' provisions on hand.

For three weeks, Brother Whipple's company lived on boiled corn alone. When, on one occasion some persons from another company gave them a little flour and bacon, they considered it "quite a treat." Once, having a rifle and knowing how to use it, Elder Whipple ventured out and brought home five fox squirrels and two pheasants, which, when cooked, the captain enjoyed with him and his wife, although it was against the rules for any one except the appointed huntsmen to kill game. Another time he received some venison in return for the use of his gun, which a man borrowed and with which the latter had killed a deer.

When the company reached the Grand river, at a point

where there was a large grove of tall oak timber without underbrush and where it was decided to
An Incident. make a settlement, an incident happened that throws into sight several things about this wonderful exodus. Brother Whipple and another man in the company—Ammon Davis—thought they would like to split the first rails for a fence. They did so. Being soon exhausted they sat down on a log for a breath or two. Brother Davis remarked on the apparent weak condition of his friend. Whereupon Brother Whipple, who was a quiet, uncomplaining man, confided to him that he had had almost nothing to eat for three days. Brother Davis told President Young about it.

The President immediately hunted up Elder Whipple and mildly scolded him for not telling him the situation. "I told him," says the journal, "that I thought he had plenty to feed without me, at which he said, 'I have plenty now, and when that is gone I know I shall get more.' He said he loved to feed those who would work and do the best they could. 'Come with me,' said he, 'and you can have enough of such as I have.' I got a sack, as he had told me, and went with him, and got it full of sea-biscuits. He told me when this was gone to come and get more."

If the company stayed at a given place for any considerable length of time, men would be sent over the line into Missouri to look for work. On
The stops. one such occasion Brother Whipple says that he with others "husked corn on shares to feed ourselves and horses." They also "built a house," receiving for pay "some corn and pork and beans." This sort of thing became common as the journey progressed. Until the grass began to grow, the only food that was

obtainable for the animals was a little, a very little, corn, and the buds and branches and the bark of trees.

The immediate destination of the "Camp of Israel" was Council Bluffs on the Missouri river, some four hundred miles from Nauvoo. It was not till the fifteenth of June, three and a half months after leaving Sugar Creek, that the first wagons reached the first objective. Between these two dates about three thousand seven hundred covered wagons stretched back over the trail. However common-place, even painful, the details of that journey may have been, from the distance, whether in time or space, it must have been a stirring sight—this long train of vehicles winding its lumbering way through the heaving country of Iowa, through groves of trees and over swollen streams!

This migration of a whole people has great significance to the boys and girls of to-day. It opened the way to the great West with its boundless opportunities and its spirit of freedom and progress.

QUESTIONS

1. Think of some principle which you cherish very highly.
2. What principle, or principles, did the Saints cherish highly, who came West with Brigham Young?
3. What sacrifices were they willing to make for their convictions?
4. Have you been called upon to make any sacrifice for a conviction? If so, what? Are there any calls for such sacrifice to-day?

CHAPTER XXV

IN THE WILDERNESS

Do you know where the city of Omaha is? In your study of geography you no doubt have read of it. Just outside of Omaha is a town named Florence. **Camping on the Missouri.** It is a small town, but has a large cemetery. In that cemetery are buried many Latter-day Saints, who were unable to endure the hardships of the exodus from Nauvoo.

Council Bluffs, on the Missouri river, as we have said, was the immediate destination of the "Camp of Israel" when it left the Mississippi. The final destination, however, was a point farther on, of which we shall speak presently. But since it was toward the middle of June before this first objective was reached and since the removal of so great a body was a work that required both time and large preparation, it was thought best not to attempt a journey into the Unknown till another season. Besides, a call made by the Federal government for a volunteer battalion from among the "Mormons" to fight in the Mexican war, which would require many of the best men in the Camp, made it even more urgent for the Saints not to leave the Missouri river till the next spring. So fifteen thousand people camped at various places on the prairies of Iowa.

The first of these settlements of importance was Garden Grove. As already suggested, this place was so named **Garden Grove.** because it was covered with tall oak trees, with no underbrush to speak of, and surrounded on all sides as far as the eye could

reach by a profusion of wild onions. It was the last days of April when the first company arrived at the grove, one hundred fifty miles out from Nauvoo.

During the seventeen days the company remained here a hundred fifty-nine men were set to work cutting down and trimming trees for logs and fence rails, building fences and houses, plowing and planting, and digging wells. In this way several hundred acres of land were enclosed and planted in crops for others to reap the benefit of. Then the company moved on, leaving only a few to guard the place and care for it.

Meantime, Parley P. Pratt had been sent ahead along the intended route to look over the country and select another place for settlement. About thirty-five miles from Garden Grove, as he tells us, he came upon "some round and sloping hills, grassy and crowned with beautiful groves of timber," resembling "an English park." This he called on the spot, Mount Pisgah, after a mountain from one of whose peaks Moses viewed the ancient Promised Land. Here, when the company arrived, men were set to work duplicating the tasks they had performed at Garden Grove. More than a thousand acres were put under cultivation at this place for the benefit of those who were to come later. After placing some men in charge, President Young led his company on toward the Missouri.

The next settlement of importance was Kanesville, named in honor of Col. Thomas L. Kane, a friend of the "Mormons" during this period. At first it was called Council Bluffs. It was situated at the mouth of a small valley, or canyon, overlooking the three-mile bottom to the Missouri. For a number of years it was the principal settlement of the

**Mount
Pisgah.**

Kanesville.

Saints east of the river. Here and there, up and down the river for fifteen miles, wherever there was a spring of water with a clump of trees, might be seen in those days companies of "Mormons," numbering each fifty families.

That was a life of great privation and hardship which the Saints lived in those days of the Iowa prairies.

Their dwelling houses were crude and inconvenient in the extreme for a people who had been accustomed to the necessities and comforts of civilized life. Some of these were mere "dugouts," squares or oblongs dug out of the side of a hill and covered with poles and brush and earth. But these had to be abandoned when they proved so damp as to be unhealthful. Most of the houses, however, were the customary log house, built generally of unhewn logs, chinked and plastered between them, and roofed with clapboards covered with earth. Brother Whipple, a pioneer builder, makes a great merit out of the fact that he erected a house with a roof that did not leak! The chimney, which often smoked every one out of the house when the wind blew was usually made of sod cut by the spade into bricks, and the fire place and the hearth of pounded clay.

In spite of the fact that hundreds of acres of land were cultivated, food was not too plentiful, and at times it

was even scarce. Many men continued to find it necessary to leave the settlements and obtain work in the non-"Mormon" towns in

eastern Iowa and Missouri, some going as far as Wisconsin and Michigan for employment. Wheat, buckwheat, corn, and potatoes were the principal crops raised, together with garden vegetables. Various kinds of nuts and berries grew in wild abundance along the

river—hazel and hickory nuts, black and white walnuts, plums, raspberries, and elderberries. "By these supplies," says the wife of one of the apostles, "we were better furnished than we had been since leaving our homes." And Elder Whipple says, speaking of the winter of 1848 on the Plains: "Although our food was not of the most delicate, we had plenty of it. It consisted mostly of corn bread and bean porridge, or pottage. The corn we had to grind by hand in a little mill. This was rather tedious, but we had little else to do, except go to meetings, parties, visit our friends, and so on." Apostle Hyde tells us that during the winter of 1848-9—which was the severest ever known there, when fifty-two inches of snow fell between October and March—they "had their hands full to keep body and soul together among the poor."

In those days, whoever showed any inventive talent was encouraged to develop it. Brother Whipple speaks of picking up a new trade—two new trades, **Makeshifts.** in fact—under these conditions. "Being destitute of a pail or bucket," he says, "and having to fetch all our water some distance in a jug, I found it necessary to try a new trade that I never thought of doing before. That was coopering. I picked up some bits of pine boards some one had sawed off their wagon box, and made a bucket. This gave me the trade, and everybody came to get churns, tubs, buckets, and pigeon keelers. So I followed this mostly as a business through the summer, while I shook with the ague and grunted with the fever every day till fall." Elsewhere in his journal he speaks of taking up gun-smithing in an emergency, also the making of chairs, spinning wheels, and other things. Some of the articles, he tells us, he sold at the stores in Kanessville for "store pay," the "first we

had since leaving Nauvoo." Chairs he made for the trade across the state line, selling them for fifty cents apiece, half of this amount going to the one who sold them, as commission. This man also was an expert maker of coffins—at least he became so during his stay on the prairies there. "I made all the coffins for those who died at Garden Grove," he says, "and buried the dead. These I made out of black walnut, split out and hewed down to an inch thick, and planed up—which made a very nice coffin, but took much hard labor."

Indeed, coffins were much in demand at times in all the settlements, there was so much sickness with many deaths. The long exposure to which all the

Burials. people, especially those who undertook the earlier trips, were subjected had weakened the constitution to a point where there was little or no resistance to disease. The fever and ague, black scurvy, and other diseases of which less was known, were common. Malaria swept many into untimely graves at Council Bluffs and vicinity. At Winter Quarters, as many as six hundred burials took place before cold weather set in. Many at this time were buried in an old Indian mound, which had been reopened for the purpose.

It was under these circumstances that the President of the United States called upon the Saints to raise five hundred men for the Mexican war. A hard thing it was, but the "Mormons" responded in a patriotic spirit. This group of soldiers is known as the "Mormon Battalion." The people gave them a "sendoff"—a program and a dance. President Young gave them his blessing with some advice for the men to remember their prayers, keep clean, and be loyal

to their country and God. And they marched away to the tune of "The Girl I Left Behind," played by the band.

It was a hard journey they had to the Coast. Half starved and half naked, they walked the whole distance over a wild country. "Bonaparte crossed the Alps," said General Kearney, "But these men have crossed a continent!" Without having to fight, they were mustered out of service in California, part of them returning to Salt Lake valley but most of them to the settlements on the Missouri, where they were given a warm reception.

To make up for this loss and their sickness and privation the Saints tried to dull the edge of their sorrow by various amusements. Always they took "the young and hopeful side" of everything. They held parties at one another's houses. It might be that the floor would be carpeted for the occasion with straw, sheets hung over the walls, and turnips with candles in them nailed up to furnish light. One winter there was a dancing school, which was largely attended by "an agreeable and good-natured set." One of the most interesting things in these settlements was Pitt's brass band, which discoursed the classics as well as the latest music on those great silent prairies.

Then there were schools and meetings to help divert the mind. Always care was taken to educate the children. Also they built a log tabernacle at

Diversions. Kanesville, where general conferences and other meetings were held. Here, in December, 1847, the First Presidency of the Church was re-organized, with Brigham Young as President, and Heber C. Kimball and Willard Richards as Counselors. A periodical, "The Frontier Guardian," was established under the management of Apostle Orson Hyde.

These wayside stations of the "Mormons" existed for a period of about six years—from the spring of 1846 to the autumn of 1852. Gradually during these years, as we shall see in the next chapter, companies of Saints pulled lumberingly out in covered wagons over the mountains to the Inland Sea.

Thus the Saints in that early time suffered, and some died and were buried in that cemetery in Florence, that they might make greater opportunities for those of us who are happily living in the valleys of the western mountains.

QUESTIONS

1. Why did the Saints stop on the prairie and make settlements instead of going on to their final destination?
2. What different characteristics can you pick out in the "Mormon" people as you find them "in the wilderness?"
3. In what respects do you think the life they led here differed from that to which they had been accustomed?

CHAPTER XXVI

"THE LONG, LONG TRAIL"

No doubt you have seen a twenty-fourth of July parade. Its reproduction of pioneer days is as complete as can be made after the lapse of seventy-five years and more—sagebrush, trappers, men and women in homespun, crude farm tools, spinning wheels, and many other characteristics of the days we must never allow ourselves to forget.

Every summer during the next few years after the first camp of the migrating Saints on the Missouri river—
from the time the cottonwood shot out its
Remember bloom and the willow and the slippery elm
the Trail. their new leaf till Jack Frost covered the
creeks and the rivers with ice and snow,—you might see an almost continuous train of covered wagons jerking and hitching their way across the thousand miles and more of the long trail, longer than we shall ever know, between the Missouri Bottoms and the Valley of the Great Salt Sea, hidden away in the very tops of the Rocky Mountains. And what a trail that was! Americans, certainly Western Americans, and most of all the Latter-day Saints, ought never to forget what hardship and sacrifice and suffering and even death it cost to lay bare to the eyes of the world the beauty and fruitfulness of Utah.

The first company to leave was the Pioneers. It consisted of one hundred thirty-nine men, three women,



Pioneers on the Long, Long Trail

**The
Pioneers.**

and two children, at the start, with the necessary "fit-outs," as they said in those days. Their task was to scout the way "over the mountains," to find a place big enough and safe enough to hold the "Mormon" people, and to plant crops when they got there so that they and those who followed them might not starve. Although not one of the company had ever been over the route, there is little doubt that at least their leader knew where they were going.

Leaving Elkhorn in the middle of April, the company followed for hundreds of miles the wanderings of the North Platte, through Nebraska and Wyoming, keeping on the north side of this stream in order to avoid as much as possible

Their trail.

any contact with their old-time enemies, the Missourians, who might be on their way to Oregon; thence touching Fort Laramie, an old trading post, Red Buttes, Independence Rock, Devil's Gate, Little and Big Sandy, and Fort Bridger, into Echo Canyon and through Emigration Canyon into the valley of the Great Salt Lake. Their trail for many a mile is now marked by the line of the Union Pacific railroad.

At different times they met Charles Beaumont, Moses Harris, and James Bridger, trappers and traders, of whom they obtained information regarding the country ahead. Harris and Bridger drew dark pictures of Salt Lake valley, the latter

**Reports of
the Valley.**

being willing, he said, to give one thousand dollars for the first ear of corn raised there, though they spoke very highly of a valley northward called Cache. Whether this statement of Bridger's about "corn" is to be taken literally or figuratively, or whether it was merely an off-hand remark, may not now be determined. In any event, it

betokens the extreme dryness of the place for which the Saints were headed—which is the main thing. When the Pioneers reached the vicinity of the Black Hills, their supply of provisions threatened to give out, but some Missourian emigrants on their way to the Oregon country renewed it in exchange for the use of the ferry over the Platte at this point.

Toward the end of the journey the company became divided. The vanguard was headed by Apostle Orson Pratt, making the first impressions of a wagon road on the unmarked country. The last company included President Young, who was suffering from mountain fever. The Pioneers, therefore, entered the valley at different times. Orson Pratt's party was the first, descending on the twenty-second of July and the President's on the twenty-fourth. On the day before this last date, President Young requested that the wagon in which he was riding be turned so that he could view the valley of the Salt Lake. After looking at it for sometime, he said: "This is the place. Drive on!"

After this the flow of immigration from the East was almost continuous during the summer months. A second company, numbering two thousand persons, came here about two months later. Already the population of the new home had been increased by a detachment of the returning Battalion. During the following year, several large companies entered the Valley—one under President Young, who had returned to the Missouri, numbering twelve hundred, another under President Kimball numbering seven hundred, and still another of five hundred under President Richards. Other large companies came in the immediate years

Enter the Valley

Later immigration.



Pioneers Crossing a Stream

following. Immigration was greatly increased when the Perpetual Emigration Fund was organized, money from which was lent to the needy Saints on the frontier and in England. Many thousands came from the "Old Country," "in their degree the pick and flower of England," as the novelist Dickens called them.

The saddest of all these moving thousands were the Handcart Companies of 1856. In order to reduce the expense of "crossing the Plains" the idea of push carts was put into operation among the Saints. It was popular in England.

**Handcart
company.**

Five companies in all left the settlements on the Missouri river—three in June, one in July, and one in August. The first three groups reached Salt Lake in good time, having walked the entire distance of more than a thousand miles, most of them pushing or pulling loaded handcarts. But the other two companies, those that left the river late in the summer, were caught in the early snows of that year. Women and men alike were compelled to wade the streams in the bitter cold. Their food gave out, too. Many died on the way. The suffering of these people is utterly beyond imagination.

Every company of emigrants was thoroughly organized, with captains of tens, fifties, and hundreds. Camp rules were strict. In the morning the bugle roused the sleepers to breakfast and prayers, so as to start promptly at seven o'clock. One hour was given to noon. Often the wagons traveled two-abreast for better protection against Indian attacks. All the vehicles of a given company, for the same reason, kept close together. No one was allowed to leave camp without permission. Guns and pistols must be kept always in perfect condition, ready for immediate service.

**Organization
of the
companies of
pioneers.**

At night the wagons drew up in a circle, or if the halt was on the banks of the river, in a half-circle, with the wheels interlocked. This made a safe retreat for man and beast in case of danger and a corral for the animals. At night the bugle sounded again at half past eight, as a signal for every one to be in bed by nine, except of course the guards. Then, all through the night, you might have heard the watchman shouting, "Twelve o'clock [or whatever the hour might be], and all is well!"

There were many unpleasant features connected with this great trek. Clouds of mosquitoes, at certain seasons and in certain places, settled down upon the camp, to the discomfort of people and animals alike, requiring the plentiful use of the "smudge." Meat and fuel were sometimes hard to get. In spots the buffalo, the antelope, and wild fowls were plentiful enough. On occasions the rain poured down in torrents till everything and everybody was soaked, when the camp would be delayed to "dry out." Moreover wagons were forever breaking down, work animals would die, and then an unbroken cow or heifer would have to be yoked up with an ox or harnessed with a horse or mule. Maybe the Indians would suddenly pounce upon the camp from no one knew where and stampede the cattle and frighten the women and children into hysterics. In some companies there were much sickness and many deaths. Toward the end of these years of migration the trail might have been followed alone by the bleached bones of men and women and little children, which the wolves and coyotes had dug up out of shallow graves. Usually it took three months to cover the more than one thousand miles of the journey.

A stampede was a thing to be dreaded. It struck terror

into every camp. One of these is worth describing. It was in the middle of the night. The watchman had just sounded the hour—"One o'clock, and all is well!" But all was not well, though it was no doubt one o'clock. For presently the cattle in the enclosure showed signs that something was about to happen. They became restless. Soon there was a clanking of chains, a creaking of yokes, a bellowing of the cattle. In a little while one of them found an opening. It rushed through, followed by all the rest. Nothing could head them off now. Away they dashed, to be swallowed up in the darkness of the great prairie. All the men and boys in the camp, now fully awake, got up, dressed hastily, mounted their horses, and plunged into the black night, gun in hand, after the escaping animals. On and on they rode madly, mile after mile, till they overtook the cattle, and headed them in the direction of camp. Meanwhile, the women and children lay stricken with terror, expecting every moment that Indians would steal upon them from out the darkness. For who could tell but they had decoyed the men from camp for this very purpose?

Nothing, however, could break the spirit of this truly heroic people. The men and women of this migration succeeded in wresting joy out of the most unpromising situations.

Pleasant features.

Always they halted on Sunday. No work was to be done except what was absolutely necessary. Always, too, religious services were held, at which there were singing and preaching. If there happened to be a scholar in the company, he was invited to deliver an address. The subject might be astronomy, or grammar, or the differential

calculus—the farther away from their present troubles, the better.

Of an evening there were entertainments of various kinds. Singing and dancing were the chief pastimes on the plains. A stranger who later heard hundreds of times the favorite hymn, "The Spirit of God like a Fire is Burning," said that he had heard it really sung but once, and that was by a company of Saints on the way to Salt Lake Valley. In some of the companies were a good many Welsh immigrants, who, although not very adept at hitching and unhitching a team, yet cheered many a heart with their gladness in song. Even in that memorable handcart company, where sickness and death were common occurrences, a young man named Dobson, an emigrant from England, used to do the highland fling with frozen feet on the endgate of one of the pushcarts. It was while crossing the Plains that William Clayton wrote that well-known hymn, "Come, come, ye Saints," which expressed the determined sentiment of all the companies on this famous trek. The entire hymn follows:

Come come, ye Saints, no toil nor labor fear,
But with joy wend your way;
Though hard to you this journey may appear,
Grace shall be as your day.
'Tis better far for us to strive,
Our useless caress from us to drive:
Do this, and joy your hearts will swell—
All is well! All is well!

Why should we mourn, or think our lot is hard?
'Tis not so; all is right!
Why should we think to earn a great reward,
If we now shun the fight?
Gird up your loins, fresh courage take,
Our God will never us forsake;
And soon we'll have this tale to tell—
All is well! All is well!

We'll find the place which God for us prepared,
 Far away in the West;
 Where none shall come to hurt nor make afraid:
 There the Saints will be blessed.
 We'll make the air with music ring,—
 Shout praises to our God and King:
 Above the rest these words we'll tell—
 All is well! All is well!

"And should we die before our journey's through,
 Happy day! All is well!
 We then are free from toil and sorrow too;
 With the just we shall dwell.
 But if our lives are spared again
 To see the Saints, their rest obtain,
 O how we'll make this chorus swell—
 All is well! All is well!"

QUESTIONS

1. How far is it from the Missouri river to Salt Lake valley?
2. Compare in as many points as you can the country then, and now, that lies between the Missouri and the Great Basin.
3. Compare the different modes of travel, the time involved, the character required.
4. Can character be developed under present conditions as well as under those of early pioneer days? Give particulars.

CHAPTER XXVII

THE BATTLE WITH THE SOIL

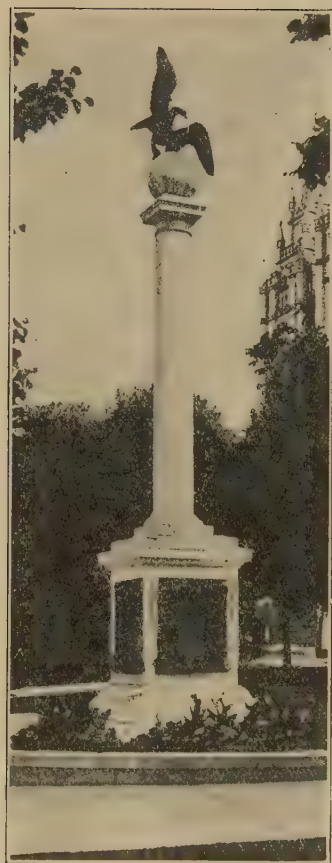
On Temple Square in Salt Lake City, should you go there some day, you will see a monument to the sea-gull, the only monument to birds ever erected.

The Sea-gull Monument.

Rising from a granite base, which weighs twenty tons, is a graceful column, also of granite, fifteen feet high, surmounted by a granite globe on which two of these beautiful birds are in the act of alighting. And if you should care to listen some time to one of the regular guides on the grounds as he takes around a group of tourists, you would hear one of the most touching stories ever told about birds. The story of how some geese, cackling, saved Rome has been famous now for thousands of years; but the story of how the sea-gulls saved the "Mormon" community in the arid valley of the great Salt Lake Basin is far more interesting and wonderful than that ancient tale. This bird monument, with its figures of oxen and Indians, of tired men and hopeful women drawing inspiration from the pitiless skies, with its background of lake and mountain, and its fields of ripened wheat—all this will stand for ages, let us hope, as a grateful reminder in the westland of the mercy of God to the "Mormon" pioneer.

From all the information we can gather about Salt Lake valley in 1847 we must conclude that it was a forbidding and unfruitful spot.

The very looks of it provoked from one of the three women in the first company the exclamation, "Why, I'd



Sea-Gull Monument on
Temple Square

Utah a dry spot to the pioneers. rather go another thousand miles than stay here!" When Brigham Young said, "This is the place!" he was probably not thinking of its appearance. One of our humorists pictures a lean, hungry-looking wolf on a desert as the first reception committee in Utah; and this is not far from the truth.

Bridger, you remember, said that nothing would grow here. One lonesome cedar tree, some struggling willows on a small creek, an unbroken stretch of alkali plain, thin coyotes and wolves howling to the moon, some poor specimens of natives eating roasted crickets because there was nothing else here to live on, a sun-dried soil so hard that it had to be irrigated before a plowshare would penetrate it—this was the view that presented itself to that first pioneer company from the east mountain on that famous twenty-fourth of July, 1847.

Pioneers of this early period assure us that what is now called Davis county, was then as infertile as Salt Lake valley.

What with an alkali desert to the north of them, an impassable salt sea in front of them, a band of quarrelsome Indians to their south, and a thousand miles of mountain and plain to their rear, their problem was clear—how were they to wrest enough from a soil like this to feed and clothe a whole people?

Their first care was for food and shelter.

Although the season was well advanced when the pioneer company arrived here, they made haste to put in several acres of potatoes, corn, peas, and other vegetables. Before they could do this, however, it was necessary to flood the ground by putting a dam in a nearby stream. In this

First care for food.

simple act the great system of irrigation in the Great Basin had its beginning. But nothing came of the crop, except some seed potatoes about the size of marbles, which were carefully preserved for another season's planting.

That winter, fortunately, was one of the mildest ever known in Utah. The two thousand and more persons in the valley were housed in the Old Fort, or **First winter.** stockade, begun in August. This was a series of huts on what is now Pioneer Square in Salt Lake City, built of logs and adobes and arranged in a rectangular form round the outside of the ten-acre block on which it stood. With walls nine feet high and twenty-seven inches thick, it furnished good protection against Indian attacks, but its roof, which was of brush and earth, provided but a poor shelter against rain. It was not an uncommon sight to see a housewife going about her duties in a silk dress (her others having worn out) with an umbrella over her head to keep off the rain that came through the roof. Also there were men that first year in the Basin whose only dress consisted of the skins of animals. Nothing happened to break the daily round of monotony.

Spring opened with bright prospects. During the winter there had been occasional plowing as the weather permitted. But in February farmwork was **Spring.** carried on in real earnest. For food must be provided not merely for themselves but for those who were to come the next summer. Five thousand acres, all inclosed in a fence, were put under cultivation, nine hundred acres of this being in wheat. In this work women and children joined the men.

As the summer wore on, food as well as clothing became scarce. Sego and thistle roots were therefore brought



The Old Fort

into requisition. The tops of the thistle made good greens and furnished the necessary bulk, even if it did not yield the essential nutriment. For, as one of those who lived through it all, declares with grim humor, "To have the stomach full was an agreeable sensation, even if the contents were only thistle tops." Some milch cows had died, others had dried up—which was an irreparable loss under the circumstances.

And so June came, and with it high hopes and anticipations for a rich harvest, since the fields were green and pleasant to look upon.

With dramatic suddenness, however, these bright prospects were blasted. Great black clouds of crickets, like an Egyptian plague, poured from the east hills upon the edge of the growing grain and began to devour it. The beautiful verdure before them became as a burnt prairie behind them. The people all turned out to fight the pests. They tried to beat them back with cloths and brooms and clubs. They dug trenches and filled these with water. They started fires to burn them. It was all to no purpose. At last in despair they threw up their hands and went home. They would send word to the immigrants now on the way to the valley not to come on, and they would try to shift here for another season. But they fell upon their knees and prayed that the God who had never forsaken them in the past would come to their help on this occasion.

Especially did the gloomy forebodings of many find sufficient ground in the appearance just then of innumerable flocks of gulls to light on the sown fields. Surely now their doom was sealed, for they would starve before the year was out. But to their surprise and joy, the birds, instead of eating the young grain, proceeded to eat the

crickets. The prayers and faith of the people had been answered. All day the gulls gorged upon the pests, flew away and disgorged, and came back to repeat the process. So a great deal of the crops was saved. Is it any wonder that the "Mormon" people looked upon this appearance of the gulls as an act of Providence and that soon they enacted laws protecting this white-winged bird from the destroying hand of man?

Still during the winter following, the population of the Great Basin, which now numbered between four and five thousand persons, had to be put on rations.

Starvation time.

After the harvest in August it was found that, estimating till the following July, there was but three-fourths of a pound of flour for each man, woman, and child. So once more the people took to eating sego and thistle roots, thistle tops, and even raw hides. This period has come down to us as "The starvation time," as it truly was. It was no comfort to the starving Saints that President Heber C. Kimball had predicted just before winter opened that goods would be sold in Salt Lake City cheaper than in Eastern cities, for it is extremely doubtful whether any one believed his prophecy—it was so incredible.

Yet in an unexpected manner the general supply of both food and clothing was increased. It happened that Salt

Lake City lay on the route taken by emigrants to California in search of gold. In the summer of 1849, literally thousands of them passed through the place, many of them with wagon loads of merchandise which they hoped to dispose of on the Coast at a profit. But when, in June of this year, they were shown bags of gold dust that had been obtained there, they lost their heads in their hurry to be off to the

Unexpected supplies.

gold-fields at any cost. The "Mormons" were able to profit by this eagerness for wealth on the part of the emigrants. Heavy vehicles were traded for light ones, work horses for ponies and pack mules, and food supplies were limited to what was actually needed on the way. "Sometimes three or four heavy wagons, with a yoke of oxen thrown in, would be offered for a light one-horse wagon." Articles of merchandise, like sheeting, shovels, vests, tools, and similar things, were sold at less than half what they were worth in eastern markets. Thus was fulfilled one of the most striking prophecies in our history.

Beginning with the autumn of 1849 there was a series of abundant crops for five or six years, so that we do not read during this time of any more starvation periods. In 1849 crops were abundant, owing partly to a plentiful supply of irrigation water. The fruit trees that had been planted now began to send out blossoms, and in another year or two bore sweet flavored fruit. As more people came from the frontiers and from England and Wales, more land was put under cultivation. At last the great problem of how to live in the valley of the great Salt Lake had been solved.

QUESTIONS

1. Why was the problem of getting food enough to eat such a big one the first years in the Valley? How did it become less important as time went on?

2. In what way was the religious faith of the Saints answered in this early time?

3. Do you consider it possible for a similar scarcity of food supplies to occur now? If so, how? If not, why not?

CHAPTER XXVIII

"HOW FIRM A FOUNDATION"

There is a significant story told of laying the foundation of the Salt Lake temple.

One day Brigham Young stood watching some workmen laying a huge granite stone in the foundation. Finding that it rocked a little after it had been placed, they put some stone chips underneath to make it sit firm. When the men had finished and were about to place another, President Young said,

"How many stones have you laid that way?"

"Why, all of them," was the reply.

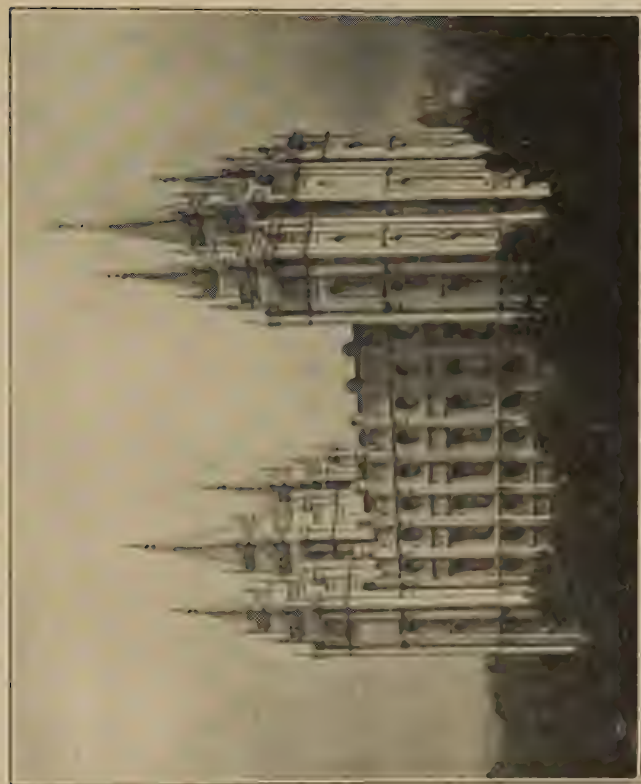
"Then tear out the whole foundation," he added, "and lay it again—right. This building must stand for all time, and it won't do that with chips in its foundation. Trim every stone till it fits exactly, so there can't be any give."

And this was done.

That is what had to take place with the new community of Latter-day Saints. It had to be built so securely on its foundations that it could not be undermined. Such principles would have to be applied as would insure a stable and permanent commonwealth. Let us see just how this was done by these builders of a state.

The first thing looking to this end was a religious act—every Saint entering the valley must "renew his covenants" in baptism.

A thing is not half done till you feel right about it. The attitude, or frame of mind, is everything. You can-



Salt Lake Temple

not do a given act unless you believe you can. Who says, "I can not," can not—and there an end. What could be a more appropriate act on the threshold of this new life than baptism? Baptism was a sign that you had broken with the past and that you had set your face towards the future, with its promise. Besides, it was impressive in itself, being an act, and would be a sign to both man and God that His chosen people had made up their minds to serve Him in their new home, to which He had guided them.

Brigham Young and the apostles led the way. This was thirteen days after the first company had entered the Basin. Baptizing was continued till all of those who were in the valley had solemnly promised through this ordinance to keep the commandments of the Lord. Other companies followed this practice of re-baptism, as did all the immigrants for many years. Thus, at the very outset, a mental attitude, as we say to-day, was induced in the early inhabitants of Utah toward their future.

One great difficulty in the settlement of a new country such as the "Mormons" moved into, grows out of the possession of the land. Here as almost everywhere else the greed in man comes to the surface in a very undesirable way. If nothing had been done to prevent it, a few men in the new community would probably have grabbed all the good land they could lay their hands on, letting the others go begging, as the saying is. And it might easily be that a landed aristocracy would have grown up among the Saints with its long train of dependents. For that is the way the classes of land-owners and land-renters have come about in every country where they exist.

**How the
land was
divided.**

But the "Mormon" leaders took a different view of the matter. On the second day after the arrival of the pioneer company, which was Sunday, President Young said, "No man who comes here shall buy land, for none has any to sell; but every man shall have his land measured out to him for city and farming purposes. He may till it as he pleases, but he must be industrious and take care of it." Here we have the true basis of land-ownership and use.

It must be remembered that, when the pioneer company entered the Salt Lake Basin, the country now embraced by Utah belonged to Mexico. That is why the "Mormon" leaders undertook to give men their "inheritances" in the new home. But, even so, as soon as the territory became the possession of the United States, it was necessary to enter upon the land in the usual manner.

That the parcelling out of the land might proceed in an orderly way, a large tract was platted into a city, with blocks and streets, with farms on the outside. Each lot in the city proper was ten by twenty rods, not counting the streets, which were eight rods wide and crossed one another at right angles. There were eight of these lots to a block of ten acres each. Four public squares were provided for in the original plat. Outside the city limits were five, ten, and twenty-acre farms, according to the distance from the center of the city. Said President Young at the time, "Let every man cultivate his own lot, and set out every kind of fruit and shade tree and beautify the city." After this fashion has practically every town in "Mormon" settlements everywhere been made.

Thus, by wise methods in the beginning, did the "Mormon" leaders curb the natural greed of man for the possession of land and prevent the injustice and inequalities

that grow out of land-grabbing. And the people generally entered into the spirit of this plan of distribution. It is doubtful whether in any other community under similar conditions there was as little disposition for land greed as here; and this was due to the firm, intelligent leadership of Brigham Young more than to anything else.

Another important principle applied in the founding of the "Mormon" commonwealth in the West was that the people must become self-supporting. Now,

Home industries.

to be that, they must produce whatever they consumed. This meant that the Saints, who found themselves needing more and more things, would have to establish a larger number of industries—which, as a matter of fact, they did. As early as 1847 President Young urged the immigrants to bring with them choice seeds of grain, vegetables, fruits, shrubbery, trees, and vines, the best stock of birds, fowls, and animals, as well as tools and machinery for spinning and weaving and dressing wool, cotton, flax, and silk, or even descriptions of such machinery by which they might be made—everything, in short, that would tend to "please the eye, gladden the heart, or cheer the soul of man."

And this advice was pretty generally followed by the immigrants, so that an astonishing variety of articles came to be manufactured in the settlements of the "Mormon" people everywhere.

That first year one grist mill and two saw mills were built, and later this number was increased as the needs of the people grew. One woman in Ogden

Articles made.

clipped wool from the back of sheep, washed it, carded it, spun it, wove it into cloth, and made a suit for her husband. Another made

a straw hat for herself. Lye was made from ashes in leach barrels, which, with grease, became soap through the skill of the housewife. No one thought of buying candles. Brooms were made from birch willows till regular broom-corn could be grown. In 1848 a public carding machine was set up in Salt Lake City. It was but a little while till cotton was raised in the southern part of the state, where the climate is mild, as was also flax. In 1852 John Taylor brought to the valley from France machinery for the manufacture of sugar. Woolen mills, shoe factories, tanneries, cabinet shops sprang up everywhere as their products were needed. Later, when the present tabernacle in Salt Lake City was erected, one of the finest organs in the world was built of home wood and by home talent—no small achievement even to-day.

In this way was built up not only Salt Lake City, but many other cities throughout Utah—Logan, Brigham City, Ogden, Provo, Richfield, Manti, Parowan, St. George, and other smaller cities and towns in the new home. It would be interesting to recount the history of each did space permit.

This same policy of development was followed in respect to men as well as things. President Young seems to have anticipated our present era of specialists. He knew that whatever needed to be done had to be done by those who were skilled in doing it. So he turned the microscope of his genius upon all the Saints everywhere for skilled workers, whom, when he discovered them, he placed where they would be of the most service to the community. To the settlement of Parowan, in Iron county, men were selected to go because of their knowledge of mining. If a particular talent was lacking and could not be found,

**Training
of men.**

Brigham Young appointed men to the task of developing it, as in the case of George A. Smith, one of the apostles, who was "given a mission to study law."

More and more, as time goes on, is this building of a commonwealth coming to be looked upon as the outstanding marvel in colonization and Brigham Young as the greatest colonizer of modern times.

The country in which this feat was accomplished had practically no apparent natural advantages to begin with.

Value of the work of the pioneers. It was not on the seaboard. It was on no navigable river or lake. It had no traveled highways leading into and out of its towns

and cities. On the contrary, it was arid and uninviting, more than a thousand miles from even border civilization, over mountains and plains, through deep canyon gorges, and across unbridged rivers. Every ounce of food it yielded only under hard physical labor on the part of the pioneer.

But without the great organizing genius of Brigham Young, the Pioneer of pioneers, it is extremely doubtful whether this building of a state could have been brought about under the circumstances. His penetrating insight into problems, his keen analysis of conditions, his steadiness of purpose in applying remedies, the great driving power of his mind, and, most of all, his masterful hold on the wills of his people, brought about chiefly through his apostolic office—these are the principal qualities in the man who was instrumental in bringing to pass this modern miracle of community building.

President Young's ideals of building a community are just as true to-day as they were when he first announced them. It is just as true now as it was then that every

community should be self-supporting, that it should make as many as possible of the things it needs, that it should have good homes, schools, and factories, and that its workers should be skilled in their various callings.

QUESTIONS

1. Why is a firm foundation necessary in a building? Consult some architect or contractor about the foundation of a "skyscraper," and report to the class.

2. Is the foundation of individual character equally important? Why? What constitutes this foundation? When is it to be laid? What would be an improper foundation here? What happens if one neglects this foundation?

3. What principles did President Young lay in the foundation of the "Mormon" community? In what way did these differ from those usual in his time?

CHAPTER XXIX

TEAM-WORK IN COMMUNITY BUILDING

You have doubtless seen a basket-ball team on the floor, contesting the victory with another team, and have observed how one of the boys, when he got the ball in his hands, instead of attempting a long-distance throw, which at best would be a doubtful venture and likely in a pinch to give the opponents a needless advantage, would spot a fellow of the same colors nearby and quickly toss him the ball; how the ball, never stopping, would then go, now over this opponent's head, now under that one's arm, from one player to another with lightning-like rapidity, till, reaching the hands of a man near the basket, it would be tossed gracefully and surely by him into the hoop; no one caring much who did the scoring, so it counted for the team, or the school, or the community. That is team-work—an indispensable thing in this exciting game.

Well, team-work—the meaning, but not the word—was the keynote of “Mormon” colony-making in the days of Brigham Young. The colonists had learned this co-operative idea chiefly on the prairies of Iowa on the way west.

You remember that at Garden Grove, at Mount Pisgah, and at other places “in the wilderness” the men set to work cutting down trees, splitting rails, making fences, building cabins, digging wells, plowing the ground and seeding it—not each man for himself, nor yet all for each, but all for all, and that “all” stood, moreover for those who would come here after these had gone on.

It was easy to carry over this ideal into the work of founding a community in "the valleys." When, therefore, such a group under such a leader got to their destination, all the men turned in to do what work was necessary—some to get logs for the cabins, some to hew the logs, some to build fences and houses, some to keep on the look out for Indians, some to tend the animals, some to plow the land and plant it to seed, and so on, each thinking, not of himself, but of the group, for in the success of the group lay also his own.

No sooner was there a settlement in Great Salt Lake valley, with reasonable assurance that it would prove permanent, than there grew up a feeling in the leaders for the settlement of other habitable valleys throughout the Rocky Mountain region. "We are about to establish a colony of about thirty families in the Utah valley," said President Young early in 1849. "We hope to explore the valleys three hundred miles south and also the country as far as the Gulf of California with a view to settlement and to acquiring a seaport." This ambitious scheme for taking possession of the country into which the Saints had come, the pioneer leader proceeded to carry out in his wise and masterful way.

Exploration of Salt Lake valley began almost as soon as the first pioneer company entered the Great Basin.

While some of the men plowed, and planted, **Explorations.** and unpacked the wagons, others rode out to take a look about the new home. They examined the hot springs to the north, they laved their hands in the salt waters of the lake to the west, and some of them rode as far south as Utah Lake. President Young and a few others climbed Ensign Peak, which they named.



The First House in Utah

Within four years of the first arrivals in the Salt Lake valley, settlements had been made in what is now known as Ogden valley, Utah valley, Tooele valley, Sanpete valley, Iron county, Box Elder county, and Juab county. Later, groups of men and women pushed out from the original settlement north, east, and south as far as the present borders of the State.

The method of colonization adopted by Brigham Young differed from that adopted in the founding of other American commonwealths.

Settlements elsewhere in early America were made by groups of people who became dissatisfied with the old home and went out voluntarily in search of a place where they could make a new home for themselves—bold, adventurous spirits, as a rule, to whom life was a very tame affair unless it furnished something to do battle with.

Not so with the "Mormon" colonies which Brigham Young established. Picking out men here and there—strong, fearless men whom the people would instinctively look up to for leadership—he called them on missions to conduct a colony to this or that valley and to "plant" a population there. These men would then betake themselves to gathering a few families, sometimes with and sometimes without the aid of the authorities, or they would join a group already formed, and go cheerfully and proudly to work at making another valley habitable.

That is one point in Brigham Young's mode of establishing a colony. Another point is equally noteworthy. It is the way these colonists went to work when they got there.

In December, 1850, George A. Smith was "given a mis-

sion" to establish a colony in the southern part of Utah.

**How the
colonists
went to
work.**

His company comprised one hundred eighteen men, of whom thirty had families. Certain members of this group had been chosen because they were "acquainted with coal-mining and manufacturing iron." Their outfit consisted of one hundred wagons, six hundred work animals and cows, some chickens, dogs, and cats; fifty thousand pounds of flour, thirty thousand pounds of wheat, with proportionate amounts of corn, oats, barley, potatoes, and groceries; tools of every kind—saws, spades and shovels, hoes, scythes and grain cradles, panes of glass, stoves and nails; guns and ammunition, including swords, pistols, and one six-pound cannon.

Arriving at a place two hundred seventy miles south of Salt Lake City, which they named Parowan, they decided to locate. After arranging their wagons so as to be the most advantageous in case of Indian attacks, they proceeded to make eight miles of road to the canyon, in order to haul the necessary timber for buildings. The first building erected was a "meeting-house," which was used not only for religious purposes but for educational and political purposes as well. The trees—pine trees they were—for this building, we are assured, "were well hewn and neatly joined." Dwelling houses were built, some of adobes and some of logs, "all neat, comfortable, and convenient." In front of these were planted gardens and shade trees; in the rear, household vegetables grew. Thirty miles of canals and ditches were dug, and a grist and saw mill constructed. That winter George A. Smith conducted a school, which was attended by men and women, as well as by the children. After a year, when the colony

was considered established, their leader returned to Salt Lake.

From the beginning the community was independent, even in an industrial way. Says a woman, who was a child then: "My mother herded sheep, sheared them, washed and carded the wool, then spun it and wove it into cloth. From it she made blankets, shawls, and clothing. She dyed the cloth of dyes made of rabbit brush, and also the minerals found in the hills. We children gleaned the wheat left in the fields; the heads were broken off, and the straw preserved and made into braids and sewn into hats. The straw was bleached with sulphur found in the mountains. Sometimes we made fancy ornaments of straw, particularly for Christmas remembrances. The hats were trimmed with ornaments of straw or a bit of ribbon. We raised sugar beets and made molasses. Father was a carpenter and held the office of justice of the peace, bishop, and sexton."

Also the Saints of this period, with President Young as their leader, established a political government in Utah. No one knew better than did the Latter-day Saints the necessity for political organization. Their natural inclinations were for law and order, for they had grown up in communities where law-observance was the rule of life. Besides, their religion and their experiences as a people had taught them the value of good government and the orderly processes of law. So one of their first thoughts was for a political organization.

They first created what is called a Provisional Government, with Brigham Young as governor. At the conven-

tion preceding the election a constitution for the proposed State of Deseret was formed, and a delegate was sent to the Congress of the United States with a petition asking for statehood. The Congress, in 1850, replied by organizing a territorial form of government under the name Utah. Although Brigham Young was appointed governor, most of the officials came from outside the community. The word "Utah," the name of a tribe of Indians inhabiting this region at the time, means "on the heights" or "in the tops of the mountains."

As was to be expected there was more or less friction between the "Mormons" and some of these officials, which continued with intervals till statehood was acquired in 1896. This was due partly to the peculiarities of the "Mormon" people, using this word in no bad sense, but partly to the fact that many of the men who were appointed to offices in the Territory were minor politicians who had been rewarded in this way for party services and who therefore had no interest in the people other than in holding office and drawing a salary. Some of these misrepresented conditions in Utah, others insulted the whole "Mormon" people publicly. In 1857, in consequence of a general impression that the "Mormons" were disloyal to the nation, Governor Young was displaced in that office by a man from the outside. But the friction continued, with ebbing and flowing tides of feeling, till, as stated, Utah became a member of the Union. These difficulties, however, are of no interest now, except to throw light on some things that happened then.

We still have need of team-work in our communities, though not perhaps in exactly the same ways in which

Need always our pioneer fathers had. Not singly, but
of together, we must work to make our towns
team-work. and cities clean and beautiful, to build
 schools and churches, to rid our population of vice and
 crime, to make life happy and prosperous for all. As a
 matter of fact, the pioneers of Utah were fifty years
 ahead of their time in this matter of team-work in com-
 munity building; for it has been only recently that the
 people of the United States have awakened to the neces-
 sity of pulling together socially, and even now they lack
 the machinery that is found in every Latter-day Saint
 community.

QUESTIONS

1. What is team work in a game, say, foot-ball or basket-
 ball? What is team-work in debating? What is team-work in
 school? In a town? In the Church?

2. How can team-work operate in a school so as to eliminate,
 or at least minimize, stealing, cheating, sluffing, and other
 offenses?

3. Show how team-work on the part of a community might
 accomplish similar results, say, disobedience to law.

4. Show how team-work could be used constructively (a) in
 your school, (b) in your town, (c) in your Church, and (d)
 among the nations of the world.

CHAPTER XXX

AN ENSIGN TO THE NATIONS

One could easily believe, from the amount of thought and effort given during this period to material affairs, that the "Mormon" pioneers had little or no time for spiritual matters. But this would be to take a snap judgment. The truth is that a great deal of attention was given to religion, as we shall see.

Always in this world there is the thing you see with the eyes of the head, and there is the thing you see with the eyes of the mind. In a contest, say, in **What is seen and what is not.** basket-ball between your school and another, what is it that concerns you most? Not this or that play made by our team, although you are keenly interested in that. Nor is it even the final score, although you have looked forward to that from the beginning. But the thing that has all the time been in the back of your mind is the school which your team represents. It was the same in the recent world war, only, of course, on a larger and vastly more important scale. Although men and women in every nation of the Allied countries followed with tears and anguish every battle on the field of blood, yet the thing that was behind their thoughts was the grave question, Shall the world be ruled by the few or by the many?

That was the way with the "Mormon" people in the exodus from Illinois. They left Nauvoo, they crossed the plains and the mountains, they settled in the arid parts of the West because they wanted to. They did not *need* to do that. If they had wished, they could have remained in their old homes in peace and prosperity. But they

would have had to give up their faith. They, therefore, deliberately chose the sufferings of the wilderness rather than to sacrifice their religious convictions. So you see that back of everything in their minds was the ever-present thought of God. They abandoned rich farmland with good houses and the conveniences of modern life in those days for the barren desert with its log cabin and privations, because they believed they could better serve their God that way.

How could a people who were doing this for conscience sake be anything else than deeply religious? Back of every furrow the farmer plowed, back of every blow on the blacksmith's anvil, back of every stroke of the carpenter's adze as he hewed logs for his cabin, back of every idea in the statesman's plan for an orderly government, back, certainly, of every tanned face and in every tanned breast in that empire-building host was the thought, This is for the building up of God's kingdom on the earth! And this statement is literally true. So, in taking stock of the religious activities of the Saints during this troubled period, we must set down this fact of a basic spiritual motive to begin with.

Then, again, in estimating the religious life of the pioneers we must take into account their peculiar notions, unique at that time, of what constitutes religion.

The religion of the pioneers was a religion of work, of service. They read the Bible and went to church. But the things they read in the Scriptures and the things they heard from "the stand" in their religious meetings incited them to action rather than to contemplation. To them a musical

**The pioneers
were
religious.**

**A religion
of work.**

instrument might be a means of spiritual uplift, even on the Sabbath, and dancing a means of innocent and needed reaction. Why should dancing, when properly conducted, be considered sinful? Honorable work was a sort of worship in itself, whether of the brain or of the hand. As for appearing religious, with them fasting, which is usually accompanied by outward signs of piety, is synonymous with joy, which is not generally regarded as a pious token. God required men to be "doers of the word, not hearers only." Not fine-spun distinctions between tweedle-dee and tweedle-dum in theology, but good works, and plenty of them, found favor with the Lord. One could worship God more truly in helping one's brother in a time of need than in merely sitting down and folding the arms and thinking about His goodness and wisdom. The Saints have never believed in the forms of religion to the detriment of the spirit of religion. And in this they anticipated our own times, or, to speak with greater accuracy, they harked back to the times of Jesus.

The pioneers were a praying people. Every company that crossed the Plains on the way to the Salt Lake Basin conducted prayers night and morning. That **Pioneers** is also true of the colonies that went from **were** the Salt Lake valley to build new settle- **prayerful.** ments. This was carrying out the teachings of the Church concerning daily prayer. Even the entertainments were always opened and closed with prayer, as being conducive of better order and decorum.

The pioneers, as we have seen, helped one another in every way. The interest of one was deemed the interest of all; and this is of the very essence of religion. In the great trek west the golden rule was supposed to be the guide. Every **C-operation** among the **pioneers.**

man must be as much concerned for the safety of his neighbor's cattle as for his own. President Young constantly urged the men to be humane to their animals. If he discovered a horse with a sore neck being worked, he roundly scolded its owner.

The pioneers were also a church-going people. Whenever they stopped at a place for any length of time, they usually built a "meeting house." There was **Pioneers a church-going people.** such at Garden Grove, at Mount Pisgah, and at Kaneshville. The one at this last place was of considerable size, and called a "tabernacle." One of the first structures erected at Salt Lake was a "bowery"—upright posts roofed over by poles crosswise covered with brush. On the way to the valley of the Salt Lake the companies paused on a Sunday and held religious services, which consisted of prayer and singing and preaching. In every settlement, not only in Utah but in the temporary ones in Iowa, there was a division into wards to facilitate attendance at meeting. Twenty-two wards were established in Kaneshville, in 1846, and nineteen in Salt Lake City, in 1849.

Finally, the Latter-day Saints were careful to surround themselves in their various settlements, at the very outset, by conditions that would promote the highest physical and social well-being, so far as circumstances would allow. This is seen in the way they went about the making of new settlements in the valleys that lay to the north, to the south, and to the east of Salt Lake valley.

You may have learned something from your history class in school about country settlements in many of the Eastern States. A man homesteads a piece of land, fences it in, builds him a house and a barn, and begins to raise

a crop. Presently another man does the same thing to the north, a second to the east, a third to the south, and a fourth to the west of him. After a time others do the same thing beyond these in all directions, till in time the whole country is dotted with farm houses. In this way most of the country districts in the United States were settled. Towns grew up here and there because they were advantageously located, and they grew into cities by the same token.

That was not the way with the people who settled Utah. They went to work, not man by man, but group by group. When a new settlement was to be made, as we have already seen, a company of men with their families undertook the task. They first platted a town, dividing off the land by means of streets running at right angles, into blocks of convenient size. There was usually a public square, with a meeting house, which, in default of other buildings, was used for religious and educational and political purposes. This was the center of the settlement. The people lived here. The farms were situated on the outside, within easy reach of the town. Thus the community could protect itself from the depredations of the Indians and at the same time have the advantages of both city and country life.

Each of these communities was organized politically, with all the officers necessary to conduct the business of the town and to keep the peace. Each had its own school, for the education of the children in the secular branches. And each had also its ward organization for the proper cultivation of religion in the old and the young. Political, educational, and religious institutions are what constitute the mainstay of civilization in any age and community. And all these, the "Mormon" people were greatly con-

cerned about, to see that they were maintained everywhere at their best under the circumstances.

QUESTIONS

1. What is it to be religious? Point out different things to show that the pioneers of Utah were essentially religious.
2. What duty has the Lord placed on the Latter-day Saints, so far as religion is concerned, affecting (a) their work among themselves and (b) their work among non-"Mormons?"
3. To what extent did it require exertion and sacrifice on the part of the pioneers to carry on missionary work?

CHAPTER XXXI

"THE LION OF THE LORD"

As the Prophet Joseph Smith is the outstanding figure in the first part of the history of the Church, so Brigham Young is the outstanding figure in the second part of that history. The former was a great leader in spiritual things; the latter, in material affairs; but both have left their impress indelibly upon "Mormonism." The names of both men are known, for good and evil, wherever "Mormonism" has been proclaimed or even heard of. Both, moreover, were intensely hated by their enemies and devotedly loved by their friends.

Brigham Young was born in Vermont, of old American stock, like most of the early Church leaders. The ninth in a family of eleven children and his father
Birth. poor, it is not difficult to understand that he had only a few days' schooling and that he launched out for himself as carpenter, painter, and glazier at the age of sixteen, becoming an expert at this three-fold occupation.

Not till he was past thirty did he become a Latter-day Saint. He appears not to have been easily influenced by the emotional revivalist of that period, for
Conversion he became a Methodist, the religion of his father, at twenty-three, and he was slow in accepting the new revelation. He heard of "Mormonism" quite by accident, as it seemed. A brother of the Prophet had left at one of the Youngs a copy of the Book of Mormon. This volume Brigham read carefully and finally



President Brigham Young

believed. Two years afterwards, in April, 1832, he joined the Church.

His was therefore no half-hearted conversion. Ever slow to make up his mind on important matters, he was tenacious of his views once it was made up. From that moment till his death, forty-five years later, he never wavered in his allegiance to "Mormonism." He became immediately active. In a few months he was at Kirtland, where he met the Prophet. It is said that on the evening of the day on which this meeting took place Joseph requested Brigham to pray and that in the midst of the prayer he spoke in tongues, "the pure Adamic language," the Prophet said. Presently He took a mission to Canada with his brother Joseph, returning with some "sheaves." Of his being called to the apostleship, of his conducting the British Mission, of his activities in leading the exodus from Missouri to Illinois and from Illinois to Utah, and of his extraordinary leadership in "the valleys of the mountains," it is not necessary to speak here, for these have already been laid before the reader.

If you had a life-size portrait of President Young—say, when he was about fifty-five—this is what you would

see: A man who looks both larger and younger than he is. He is five feet, nine inches in height and weighs about two hundred pounds. He stands erect with broad shoulders. His forehead is high and somewhat narrow, his eyebrows thin, his eyes between grey and blue, his fine nose somewhat pointed, his cheeks fleshy, his face clean-shaven except for a fringe of beard under the chin. His hands are well-made and shapely. The impression you get from the whole face is of power, frankness, and abundant enjoyment of life.

Personal appearance.

His dress is of homespun, neat and plain. His necktie of dark silk, tied in a large bow, is passed round a starchless collar. A plain gold chain passes from a button hole in his black satin vest to one of the lower pockets. His stockings, clean and white, show beneath his trousers. Altogether it is the dress of a plain farmer of the well-to-do class.

Dress.

Of all the qualities of President Young none stood out more than his love for "Mormonism" and his loyalty to its teachings. He used to say that rather than deny the faith he would prefer to die the most painful death there could be. It took him two years to make up his mind that he wanted to be a Latter-day Saint, but once he joined, his religion became the main thing in his life. By it he measured everything. It was his constant concern by day and his dreams by night. And he loved the Prophet because the Prophet taught him the truth. No one could be more loyal to a man or to a cause than was Brigham Young to Joseph Smith and to "Mormonism." President Young's last words in mortality were, "Joseph, Joseph, Joseph!"

Qualities.

Every one who knew Brigham Young speaks of him as well-bred. Good breeding was natural to him, for he never went to school much. Perhaps he improved his native talent for good manners by his naturally keen powers of observation. The first impression he made upon strangers was, that he was not a common man, but rather a man of exceptional character. He never affected to have what he did not really possess, but always acted naturally. There was none of the hypocrite about President Young. His words reflected what was in his mind. Even-tempered, he sometimes was thought to be cold. Standing, as he

Manners.

did, at the head of a great Church, yet he never thrust religion before people with whom he happened to be conversing.

President Young was one of the most approachable of men—too approachable, he must often have thought.

An approachable man. "Were I to go to the canyon," he said once at a social gathering, "the whole camp of man.

Israel would follow me there. And they would not be there long before they would say, 'Come, Brother Brigham, I want to talk with you.' Scores and hundreds of times, when my calling in the kingdom of God was less than it is now, have I endeavored to set myself to work, but seldom could have a chance to do so more than five minutes, till some one would come along and say, 'Give me the hoe, Brother Brigham, I want to talk with you'—and so stop me; and no sooner stop me than he stops also." He meant "work" for the purpose of getting exercise. For he explained at the time that he did not wrestle or play ball, but only engaged in dancing. Dancing, he said, enabled him "to kick off from his heels" all the worries he could not carry.

And then, when you did approach him and got a hearing, he gave you his whole attention and sympathy. If the

Attentive and sympathetic. interview were in the office or at home, he sat on the edge of his chair leaning forward, his hands on his knees. He never missed anything you said, and long before you were through, his quick mind had the answer ready. "I have feeling of a very acute nature," he said on the occasion just referred to in the preceding paragraph. "There is not a man or woman, saint or sinner, it mattereth not, that feels injured, and lays their complaints before me, but what it rests upon my feelings. My feelings sympathize with the injured,

so that I am grieved and distressed." Yet he never spoke about his own sorrows. "There is not a person in the community," he went on, "that can mention the time when I ever exhibited one particle of sorrow or trouble to them. I calculate to carry my own sorrows just as long as I live upon this earth; and when I go to the grave, I expect them all to go there and sleep with me in eternal silence."

The reference to dancing demands a word concerning Brigham Young's attitude toward recreation in its broad aspect. While he was too busy himself to

**A lover
of recreation.**

indulge in much entertainment, still he recognized its value to men and women. "Experience tells us," he said one time, "that the most of the inhabitants of the earth wear out their bodies without wearing their minds at all, through the sufferings they endure from hard labor, with distress, poverty, and want. While, on the other hand, a great portion of mankind wear out their bodies without laboring, only in anxiety. But when men are brought to labor entirely in the field of intelligence, there are few minds to be found possessing strength enough to bear all things. The mind becomes overcharged, and when this is the case, it begins to wear upon the body, which will sink for want of proper exercise." To relieve this tension on the part of both the mental and the physical worker, whether rich or poor, President Young recognized the need for recreation.

And he applied this theory in his own life and the life of the community. Like Joseph Smith, he enjoyed athletic sports, although, unlike the Prophet, he never indulged in them himself. He regarded all forms of card-playing as not merely a waste of time but as a breeder of irritation, idleness, and gambling. But he was a graceful dancer. This was almost his only means of shaking off his cares.

Still, he always insisted that a line was to be drawn between religion and dancing. "I want it distinctly understood," he said, "that fiddling and dancing are no part of our worship." Moreover, he was a great patron of the drama, as is shown in the erection during the early days of Utah of the Social Hall in the fifties and the Salt Lake Theater, in 1862, and the establishment of the Deseret Dramatic Association.

Brigham Young was always simple in his tastes, his habits, his life generally. His meals were simple, often consisting of baked potatoes and buttermilk.

Tastes. On his trips to the settlements south and north, elaborate meals were served to the presidential party. On such occasions he would generally compliment the hostess on the "fine spread" and then ask her for a bowl of bread and milk for himself. For many years after coming to Utah he insisted on working with his hands, following the advice he gave to others.

These yearly trips south made by President Young and his party throw considerable light on both his character and his times. Let us look at one of them in some detail.

It is the year 1865. The month is September. A company of twenty "outfits," headed by President Young, is on its way to southern Utah. The Presi-

A trip south. dent rides in an old-fashioned English carriage, drawn by a team of mules—an elegant mode of travel in those days. Another of the company—R. T. Burton—drives in a stage-coach of the period hitched to four horses. Each family has its own "outfit," which consists of the carriage in which they ride and an extra team and wagon or two, according to the number in the family, with bedding, provisions, and some "best clothes."

It passes through Lehi, Goshen, Round Valley, Fillmore, Beaver, Parowan, Toquerville, Washington, and St. George. This is the usual route south. All the way there is a mounted and armed guard, to protect the company from Indian raids. It is not always the same guard, for, as the company approaches one town, it is met by a guard, which, relieving the old guard, stays with the train till it in turn is relieved by a new guard from the next town on the route.

At Lehi, there is a public reception and banquet, with a conference in the evening. Goshen has erected a gigantic arch of fresh cedar boughs intermingled with flowers and mock oranges. Above all is the motto, "We Shall!" in allusion to a suggestion made by President Young the previous year that they change the name of the place to "Shall I?" because they had planted no trees there.

At Parowan the townspeople line the road on both sides to welcome the party—men in homespun suits with broad, outstanding hats; women in their calico dresses and with beaming faces; boys with gay-colored woolen overshirts, knives at their belts, and spurs on their heels, in imitation of some wild riders they had once seen; girls, some with shoes and some without, but all with armsful of hollyhocks and other wild flowers. Also there is a brass band, in uniforms of home-made stuff of a light-blue color. The band in the parade is followed by a group of fourteen young ladies, dressed in white with a scarlet sash over the left shoulder, tied in a bow on the right side, and carrying a banner on which is inscribed, "Parowan Harmonic Society."

At St. George, a fair is in progress for the special benefit of the party. Stuffs of cotton, wool, and linen;



Pioneer Monument at Head of Main Street
Salt Lake City

skeins of yarn evenly spun out of soft dog-wool; ginghams made in the country and colored with home-made madder,—all these are on exhibition in the basement of the town-hall, together with some machinery for making cotton, and also the usual homegrown fruits—figs, grapes, peaches, and pomegranates.

During this trip, as on other similar occasions, President Young's keen eye is on the look-out for conditions that have improved since his last trip and for conditions that can be improved on this. A broken-down fence, machinery left out in the weather, unpainted furniture, unwhitewashed houses, untidy premises, rubbish heaps, or the lack of sanitary necessities—these all furnished him with suggestions to offer the people. "Put your tools and machinery under a shed, brother, when you are not using them," he says to a careless farmer; and, to a housewife who needs the advice, "Sister, don't you know that whitewash will rid you of bed-bugs?" Round valley is complimented on having an orchard of sixty appletrées "three years from the bud, and in good condition," and the people of Beaver with having "risen from the dust of slothful indifference" since the previous visit, and on manifesting "a spirit of improvement which has long slumbered." Parowan is praised for its enterprise in erecting a bowery, for its musical society, and for its general improvement since the last trip.

President Young's teachings on this occasion show his wide grasp of the situation and the far reaches of his practical mind. To one town he tells how to plant a tree so that it will grow the best; to another, how to organize the people into a political government; to a third, he recommends that such-and-such means be adopted to make

things more beautiful. And so on. Nothing escapes his sharp eye.

QUESTIONS

1. What qualities are necessary in a leader?
2. Compare Joseph Smith and Brigham in respect to their traits of character?
3. Can you tell why these two are so far the outstanding characters in the "Mormon" Church?
4. To what extent does what we are, figure in leadership? To what extent does our environment? Apply your conclusions to the two men under discussion.

CHAPTER XXXII

TIES THAT BIND

Tourists who visit Salt Lake City—and there are tens of thousands of them every year from all parts of the earth—are always curious about the temple on Temple Square. They are admitted freely to the museum, to the assembly hall, and to the tabernacle with its far-famed organ; but they must be content to view the temple itself from the outside. “Is not the public admitted to it?” they ask. “What is the building for, anyway? What goes on in it, that visitors should not be allowed to enter? Why do the ‘Mormons’ erect temples, when no one else does?” These and a great many other questions are either on the lips or in the minds of all strangers who come to this famous spot.

Without doubt the Latter-day Saints are a temple-building people. This cannot be said to the same degree of any other people past or present. The ancient Jews built, or rebuilt, but one, that in Jerusalem; the Saints in this dispensation have erected eight—in Kirtland, Ohio; in Nauvoo, Illinois; in St. George, Logan, Manti, Salt Lake City, Utah; in Alberta, Canada, and in Hawaii; and another is in course of construction in Arizona. And they will probably continue to erect temples in various parts of America.

Temples with the Latter-day Saints are not mere places of worship in the usual sense—meeting-houses, chapels, churches, synagogues, cathedrals. Rather they are sacred places, to which only those are admitted who are in good standing in

**Curiosity
about the
temple.**

**A temple-
building
people.**

**What
temples
are.**

the Church. To a Latter-day Saint there is no building quite so sacred and deserving of reverence as one of these temples. It stands to them as a symbol of time and eternity, uniting the living and the dead. And so they do not begrudge the great sums of money which it takes to erect these houses, to make them beautiful within and without, and to maintain them. Moreover, just as your home represents in your mind the unity of your family—those who are alive now and all those who once lived in the place and are dead—so to the mind of the faithful Latter-day Saint the temple represents the unity of the human family, with God at the head as Father and all men as brothers. Back of these sacred buildings, therefore, stands an idea that means much to the Saints.

In a preceding chapter you have learned a number of things about man and his relation to God. You were told, for one thing, that the spirit of man, every man, is eternal, having existed before it did in the flesh and will exist in the body after it shall have been raised from the dead. You were told also that God is the Father of the spirits of all men, no matter what their color or race, or the age in which they live. These two facts are very important to bear in mind, because they are at the foundation of "Mormonism." God being our Father, He is interested in our welfare. Also, man being eternal as to the thing about him that thinks and feels and acts, it is necessary that the laws given him by the Lord should apply to the whole of his life, not merely to that part of it which we call "mortal."

All those who have had this earth as their home must obey the same fundamental laws in order to be saved.



"Mormon" Temple, Alberta, Canada

**Same laws
for all.**

This is but fair and right. We should not expect the Lord to require some persons to do certain things, while He excused others from doing anything. God is a God of justice as well as of mercy. If He forms a plan of salvation for mankind at all, it will be a plan that will apply equally to all men, and not only to some of them. The Lord has made just such a plan. We call it the gospel.

This plan requires that you must believe in God, repent of your sins, be baptized for the remission of them, receive the Holy Ghost by the laying on of hands, and try to make your life conform to the laws of conduct established by the Lord. Everyone that belongs to this earth is expected to observe these requirements. He will be judged by his acceptance or rejection of them.

But suppose he has not heard them? What then? For there have been long periods of time in the history of the world when the gospel has not been preached. Then, again, even when the gospel has been proclaimed there have been millions of people who have not heard it. **What becomes of those who have not heard the gospel here?** What is to become of them? Will they be judged by the gospel—something that has never been placed before them?

Looking at it from one point of view, we might put the answer this way: The Prophet Joseph Smith tells us that to every law there is a blessing and that if we desire a given blessing we must obey the law on which it is predicated. The **Salvation in obedience to law.** The opposite of this would be equally true—if we do not obey the law on which a certain blessing is predicated, we cannot hope to receive the blessing. Now, since these people have not obeyed the gospel, it cannot be expected that

they will receive its blessings. They can be judged only by such laws as they understood and obeyed. You cannot expect to reap a harvest where you have planted no seed.

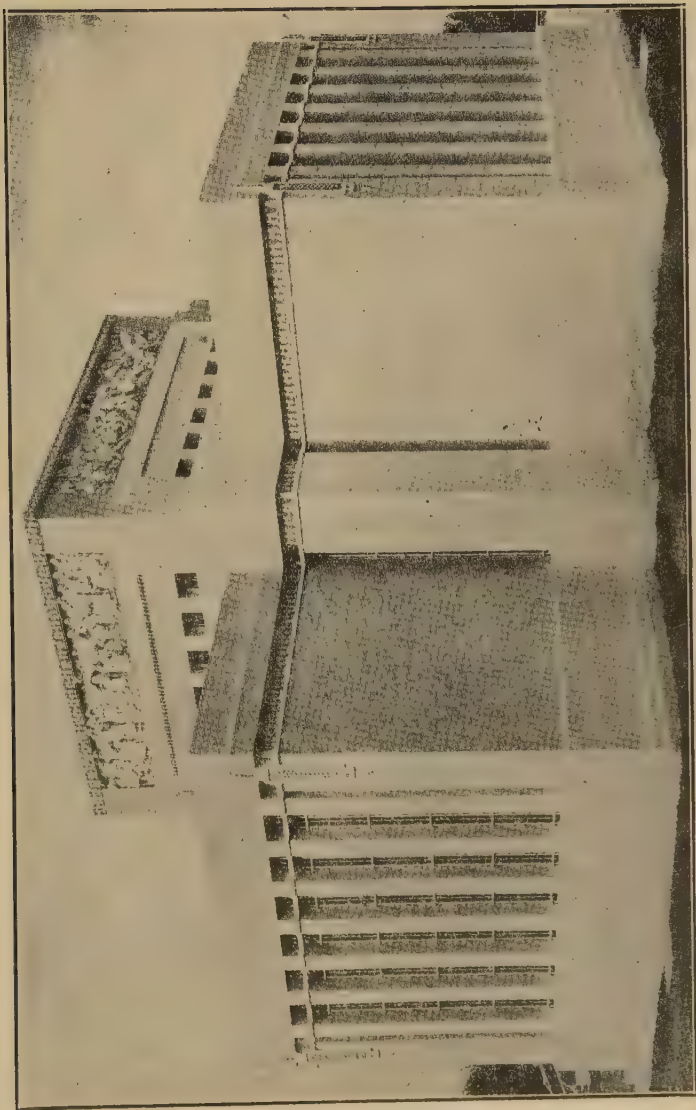
But this is not the only answer to this question. It is not the real answer. For the Prophet Joseph Smith received revelations and visions from the Lord that throw a great deal of light on this subject of the dead.

When death occurs here, the spirit does not go directly to a place called Heaven or Hell. It goes to a place called Paradise. This is the world of spirits. As we have already learned, the spirit there is able to think and feel and act. Now, since this is so, the principles of the gospel, or the plan of salvation, are preached in the spirit world, as they are in the world of the flesh.

Jesus, we are told, went into this spirit world and preached to the spirits there. You may remember that, when He was on the cross, He said to one of the thieves crucified with Him, "To-day shalt thou be with me in Paradise." And the Apostle Peter tells us the reason why the gospel was preached to these spirits. It is that they might be judged as are men in the flesh. That is, they will be judged by the same laws or the same standard of life, so far as principles are concerned, and to the extent that they obey or receive these laws they may partake of the blessings on which these are predicated.

To be sure, there are some things that are deemed necessary to salvation that cannot be done by spirits after death. One of these is baptism. And so it has been arranged that baptism can be performed for those who have died by those who are still living in the flesh. If therefore, a person has not heard the gospel on the earth, or if he has heard

**Baptism for
the dead.**



Hawaiian Temple

it and not been able to receive it, he is not lost utterly. His progress has indeed been stopped; the flow of blessings from obedience to the gospel has ceased for a time. But the justice and the mercy of God have rescued him by means of a plan of salvation as broad as the human race.

Now, the ordinance of baptism for the dead is performed in the temple, as also are other ordinances—marriage for time and eternity, sealings, and so on. There are many thousands of these ordinances performed in the temples every year. Especially is this true of ordinances for the dead—for those who are in the spirit world. The hearts of the fathers have turned in kindliness and blessing to the children.

The authority to institute the work of salvation for the dead, together with that of gathering Israel, was given to Joseph Smith and Oliver Cowdery in the Kirtland temple in 1836. After a vision closed in which they “saw the Lord standing upon the breastwork of the pulpit,” we are told, “the heavens were again opened unto us, and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north. After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying, that in us and our seed, all generations after us should be blessed. After this vision had closed, another great and glorious vision burst upon us, for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said: ‘Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come,

**Keys of
power
restored.**

to turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse.' ”

Since the work in behalf of the departed is considered sacred and since only those who are in good standing in the Church perform this work, this is the reason why strangers are not allowed in the temples even as spectators.

Many boys and girls now-a-days perform work for the dead in the temples. They are baptized for them, the boys for the men and the girls for the women, after which they are confirmed members of the Church for them. This work is often done by boys and girls in the Religion Classes of the Church. Would you like to do some of this work for those in your family who did not have the privilege in their life time of becoming members of the Church?

QUESTIONS

1. How far have you planned your life's work? Do you know now what your vocation is to be? The amount of education required? Where you are to live? What, in general, you are to do?
2. To what extent do you think a complete plan such as is suggested above would help you in the details of your life of, say, seventy years?
3. What is the general scheme that God has worked out for the salvation of man?
4. How does this plan aid us, so far as we know it, in this or that particular, as against our not knowing of any "plan" at all?

CHAPTER XXXIII

BRANCHES THAT RUN OVER THE WALL

By those who know, it is said of a certain well known and much loved Church leader, who is now dead, that for many weeks after he was born his mother carried him about, not in her arms as most babies are carried, but on a pillow, because he was so tiny. And yet when this same baby reached his full stature he was an upstanding man over six feet tall, weighing considerably more than two hundred pounds. During the years between these two periods he had added every week a little to his height and weight, but in such a way that even those who loved him most could not observe the growth as it took place and could notice it only by comparing him now with what he was a little time back, so gradually had it occurred.

That is the way of life everywhere. Things and persons and institutions grow. From the smallest of seeds that you can hardly see in the palm of the hand a plant may develop in this imperceptible manner till it is strong enough to resist the most terrific blasts from the canyon, as it shelters under its protecting boughs the wild fowls of heaven and the tired beasts of the field. The babe which now lies on its pillow a little red pulp so helpless and dumb and blind and unhearing that it would speedily die if it were not taken care of, presently becomes so powerful as to control not only millions of its fellow beings, but the very elements in the natural world. And the religion of Jesus, now so popular that the greatest men and nations take pride in bearing its name, was none the

less, not many centuries ago, the possession of but a few humble fishermen in the most despised province of the most despised nation in the ancient world.

Transformations, too, have taken place in "Mormonism." Almost one hundred years ago—in nineteen hun-

dred thirty it will be exactly one hundred years—six men, mostly unknown farmers in an obscure village in western New York State, met round a table and organized themselves into a church, with an elder as a presiding officer. Since then that society has become known, for good or evil, in every civilized nation of the globe; it has established thriving communities in the waste places of the great West; and its teachings have brought spiritual peace and comfort to hundreds of thousands of men and women in almost all the ranks of life. Some of this growth we have had occasion to note as we have gone on with this history, but now it is time that we took a survey of this development so as to get a bird's-eye view of the whole.

The Church grows also.

Out of that little group of organizers came the first preacher of "Mormonism"—Oliver Cowdery. But other

The early Church.

preachers arose—not, to be sure, men trained in schools of theology and oratory, but working men who could use the mother tongue in a simple, homely way to express their joy in the new faith, so that others might share that joy with them. From Fayette, where the organization took place, these men pushed out the four ways of the compass, preaching without any thought of earthly reward, and making converts wherever they went. Into various parts of New York State, into Pennsylvania and Ohio and the West, into Canada and the New England country these mission-

aries journeyed during those first years, and after that into England and Scotland and Ireland, bringing back from everywhere converts as sheaves from the wheat field. And urged on, like the ancient apostles of Jesus, by an uncontrollable desire to spread the truth, they left their work to embark in the new adventure of the ministry.

There were times when the stress of outer circumstances interfered somewhat with this missionary enterprise. In

**Under hard
outer
conditions.** Ohio and Missouri and Illinois the opposition of evil-minded men compelled them for a time to give attention to safe-guarding themselves from mob violence, and in Utah and the West the task of obtaining food and clothing and shelter forced their interest into the channels of material things. But not even under these hard conditions did the Saints lose sight of their duty to proclaim the New Revelation to the world. For the mission to England, as we have seen, was undertaken in the darkest days of Ohio and Missouri, and a new stimulus was given to missionary work during the early struggles in Utah.

After fourteen years of preaching abroad and at home the number of Church members had increased from the original six to perhaps twenty-five thousand. Of these the great majority were in Nauvoo and vicinity, on account of the doctrine of gathering; but several thousand were in England. Then occurred the death of the Prophet, when the attention of the Church leaders was directed to the removal of the Saints to the West. That event, as you already know, demanded and received almost the entire thought of every one in the Church, at least till the people were established in the new home. Before this happened, however, the leaders of the Church took up again, with renewed vigor, the burden of missionary work, which had

been laid down for a time. And so in the eighteen hundred and fifties new missions were opened and branches of the Church organized in them. From that time to the present the "Mormon" people have taken very seriously the task imposed upon them of preaching the gospel to "every creature" and of warning the nations of the earth that "the hour of God's judgment is at hand."

Nothing can show this fact better than the following contrast: When Joseph Smith died, in 1844, but three missions had been opened outside the United

A contrast. States and Canada. These were the British Isles, the Society Islands, and Australia. In the first of these, in one year, the number of converts rose to several thousand, not counting those who had immigrated to Nauvoo. At a general conference of the Church held at Salt Lake City in August, 1852, one hundred six elders were called on missions—six to the United States, four to the British Provinces, two to British Guiana, four to the West Indies, thirty-nine to Great Britain, one to France, seven to Germany, two to Gibraltar, one to Denmark, two to Norway, nine to Calcutta and Hindostan, four to China, three to Siam, three to South Africa, ten to Australia, and nine to Hawaii.

The Italian mission had been opened by Apostle Lorenzo Snow, the Scandinavian by Apostle Erastus Snow, the French and German missions by Apostle John Taylor, the Hawaiian mission by Elder George Q. Cannon, who was then a mere boy but who was doing a man's work as a missionary. Apostle Charles C. Rich, about the same time, established a mission in Lower California.

As a result of this vigorous pushing of missionary enter-

prise there was a great increase in the number of converts. This was especially the case in the British mission. As an instance of this rapid increase in membership the work of Dan Jones may be cited. At the time he was appointed to preside over the Welsh mission only he and his wife were members there. In less than a year he had baptized seven hundred persons.

Nor has this missionary work been allowed to lag in later years. The United States has been divided into several missions, such as the Eastern States mission, the Southern States mission, and so on, in each of which there has been constantly at work relay groups of elders, distributing tracts and books, preaching, and conversing with people on the principles of the gospel. Lately the Canadian mission has been reopened, and it promises to be a source of increase of membership in the Church. In 1878, Apostle Moses Thatcher opened a mission in Old Mexico, where in later years a number of settlements were made by "Mormon" people from the United States.

Meantime missionary work in the Pacific Islands has been pushed since the first days of Utah history, resulting in many thousands of natives joining the Church. The Scandinavian countries have proved a fruitful source of converts to "Mormonism," perhaps next after the United States and the British Isles. In other European countries, like France, Italy, and Russia, the gospel has not made much headway in this generation. The same thing is true in China and in Japan. The Japanese mission was opened by President Heber J. Grant in 1901; but, although elders have been there for the last twenty-three years, so little progress has been made that they have been withdrawn temporarily.

Of late years a movement has been started to carry on a missionary work at home. It is designed primarily to

**Home
missionary
work.**

reach non-"Mormons" in the communities where there are regularly organized wards. The work is intrusted chiefly to the quorums of seventy, whose duty it is to preach the gospel to "the world"—that is, to those not of the faith, whether at home or abroad. Men are called to this labor for the greater part of a year, they visit the homes of all non-members of the Church in their districts, who will receive them, and they converse with the people on the principles of the gospel, leave tracts and other literature with them and invite them to attend the ward services. There is every prospect that, as the movement grows, it will prove the source of many converts to "Mormonism," and that, too, at a far less cost both in time and money than the foreign missionary work. In one ward in Salt Lake City one year twenty-six persons, nearly all adults, were thus brought into the Church, and in all the wards, in 1922, five hundred seventy-six persons were converted in this way.

The Latter-day Saints have thus conducted a missionary work on a scale of which we have no record in any other age or in any other church. There have been times when the Church has had two thousand men and women at the same time in the foreign service. These all leave whatever employment they may have been engaged in—teaching, farming, merchandising, whatnot—and spend two years or more among strangers preaching an unpopular faith, paying their own expenses while away from home. Their only compensation lies in the consciousness that they are performing a service to their fellow men and in the individual growth, intellectual and spiritual, which they experience in the meantime—an experience that few

who have had it would exchange for any other they may have had. Nowhere else in the history of religion can we find a like sacrifice and devotion on the part of so many men and women for a church.

As "Mormonism" has grown in its membership, it has needed more and more territory in which to expand. At first the little town of Kirtland, in Ohio, **Territory occupied.** was sufficient for the whole membership of the Church. But now most of the population of the great State of Utah is "Mormon," not to speak of thousands in other States of the Union, in Canada and Mexico, in England and Germany and the Scandinavian countries, and on the sea islands. Stakes—which are to be viewed as permanent locations of the Saints—have been established in Wyoming, Arizona, Colorado, California, Canada, and Mexico. A temple has been erected in Canada, and another is in course of construction in Arizona. All this means that "Zion is growing," as the song puts it. And it will continue to grow till in it the prediction of the Prophet Daniel is fulfilled: And in the last days "shall the God of heaven set up a kingdom, which shall never be destroyed, and the Kingdom shall not be left to other people; and it shall break in pieces the iron, the brass, the clay, the silver, and the gold."

QUESTIONS

1. Why is it that an organization, whether civil or social or religious, grows?
2. Is this growing on its part a good thing or a bad?
3. What part of the Church implies change when it grows, and what part does not?
4. Give briefly the growth of the Church (a) in number of members, (b) in territory occupied, (c) in missionary work, (d) in organization.

CHAPTER XXXIV

HOW THE CHURCH IS GOVERNED

When a group of boys or girls form a society among themselves, the first thing they do after talking about the matter and deciding to organize, is to choose some officers and to draw up some rules to govern them, so that everything shall go on in an orderly manner without confusion. And this is absolutely necessary to the well-being of the society. In a small group like this a very few officers and by-laws are sufficient for every purpose. But in a great society like the American nation, for instance, the organization becomes extremely complex, with many thousands of officials and enough rules to occupy many volumes in the telling.

Every group of persons with a common purpose must of necessity have an organization of some kind. It could not get very far if it did not have one. Now, the Church consists of such a group of men and women, and it has a very definite object to attain. That object is, in brief, to bring about and maintain personal and social righteousness on the earth. And so, in order to attain its purpose most effectively, it has an organization, with officers and rules of conduct.

The Church of Jesus Christ of Latter-day Saints is generally recognized as one of the most effective organizations of any kind in the world. Professor Richard T. Ely, of the University of Wisconsin, said of it before the World War that so far as he could judge from what he had seen, "the or-

**Need of
organization.**

**The Church
a great
organization.**



President John Taylor

ganization of the 'Mormons' is the most nearly perfect piece of social mechanism with which I have ever, in any way, come in contact, excepting alone the German army. The 'Mormons,' indeed, speak of their whole social organization as an army, the reserve being those at home, and the fighting force being the missionaries in the field. We have faith, authority, obedience operating through this marvelous social mechanism, and touching life at all points." And he regards this organization as the "secret of the economic success which has been achieved by the 'Mormons.'"

Let us look at the organization of the Church, beginning with that part which is most familiar to us, to see how it answers to this description of a social mechanism of Professor Ely's.

Are you visited in your home, about once a month, by two men who introduce themselves as "teachers"? They come in of an evening. Your father or mother calls into the room all the members of the family and asks the teachers to take charge. This they proceed to do. Maybe they will ask the family to kneel with them in prayer, or to join with them in singing a hymn or sacred song, after which they will talk with the family on some religious topic of general interest, asking and answering questions. Their purpose in calling on you, besides fulfilling a duty which they have been requested to perform, is to watch over your family in a religious way, to strengthen their faith in the Church, to find out if there is any need, either physical or spiritual, that the Church can supply, and in general to encourage them in the performance of their religious duties. If any difficulties arise between your

**Ward
teachers.**

family and another and you should require the services of a third party, these are the men you would be most likely to call upon for help in the settlement of them.

Your family, however, is not the only one on whom these teachers call. In your neighborhood there may be six or eight others whom they visit, not this evening perhaps, but on other evenings. This group of households, from their closeness to one another, is termed a "block." Nor are these two men the only teachers in your ward, for, as a matter of fact, your whole town is divided into "blocks," to each of which are assigned two such teachers. If you care, in imagination, to follow each pair of teachers to the several homes they visit, you will find them doing in each of them about what they did in yours and in much the same way. And if you care to follow them still further, you will find them some evening, when all their visiting has been done, meeting together with the bishopric in the ward chapel and making reports of their work—the number of families called on, the condition in which they found them, and so on.

And so we come now to a higher group, the ward, and a greater authority, the bishopric, than the block and the teachers in the block. The ward, as already

The ward.

suggested, consists of all the blocks of Latter-day Saint homes in a given section of the population. It is presided over by a bishop and his two counselors, all of whom are high priests. They have jurisdiction not only in such temporal matters as tithing, fast offerings, and the care of the poor and the sick, but also in such spiritual concerns as baptism, confirmation, and the conduct of sacrament meetings. They serve without salary. Every activity in the ward, whether under the direct supervision of the auxiliary associations or the



President Wilford Woodruff

ward proper, is within the authority of the bishopric. In the ward also is a clerk, who takes charge, under the bishopric, of the records,—membership, baptisms, confirmations, and so on. Once every year a conference of all the members of the ward is held, at which all the officers with whom they have anything to do, either directly or indirectly, are placed before the people for their vote.

Maybe you have gone to the tabernacle in your own or another town for a larger meeting than could take place in your ward chapel. If so, you have

The stake.

attended what is called a “stake conference.”

There, perhaps on the stand, you may have recognized not only the bishopric of your own ward but the bishoprics of other wards also, adjacent to yours. The wards over which all these preside have been grouped in a stake.

A “stake” is a fixed Church organization, as its name suggests, with a permanent, or what at least promises to be a permanent, membership. This is most likely by way of contrast with a “mission,” which may, like the Japanese, be temporary, because its membership “emigrates to Zion.” Stakes, like wards, may vary in size, according to the ease with which the wards in a group can be reached by officers. The tendency of late has been toward small units, both in ward and stake organizations. There are now (1925) ninety-five stakes, with an average of fewer than ten wards to the stake.

A stake is presided over by three high priests—a president and two counselors. They have full authority within their sub-division of the Church. To them, all the bishoprics in their group are responsible directly, together with all the priesthood in all the wards of this group. Every

three months the stake holds such a conference as has been referred to, at which the officers of the Church and the stake are presented and such business transacted as pertains to the stake, and at which also there is preaching by the stake and general authorities. Each stake has a clerk and also one or more "patriarchs," whose duty it is to give individual blessings, like Jacob of old.

In addition to the presidency, the clerk, and the patriarchs, there is in each stake a "high council" of twelve high priests. This is a judicial body chiefly.

The high council.

That is to say, its members as such sit as a court to try cases involving membership in the Church. But besides this office of trying cases, the high council acts as a kind of advisory board to the presidency of the stake, where such measures as touch the interests of the stake, brought before it by the presiding officer, are discussed.

The ward and stake officers of whom we have spoken preside over units that are found thus far only in Utah and surrounding states where the body of

Missions.

the Church is located—at home, that is to say. Abroad, there are other units. There is, first of all, the branch, corresponding to the ward, in charge of a presiding elder, who may be a local member or a traveling missionary. Then, where a number of these branches are grouped together, there is a "conference," in charge of a missionary. And, finally, there is the "mission," which consists of a group of conferences, under the supervision of an apostle or some one appointed by the general authorities of the Church.

Now, the ninety-three stakes at home and the twenty-three missions abroad, with their nine hundred seventy-



President Lorenzo Snow

Presiding officers of the Church. eight wards and independent branches, go to make up the Church of Jesus Christ of Latter-day Saints. The Church as a whole is presided over by twenty-six men—a quorum of three called the First Presidency, a Council of Twelve Apostles, a Presiding Patriarch, a Council of Seven Presidents of Seventy, and a Presiding Bishopric of three.

To take up these officers in the reverse order in which they are named above: The Presiding Bishopric, as the name suggests, has charge of the temporal matters within the jurisdiction of the ward bishops. The First Council of Seventy oversees the concerns of the two hundred eighteen quorums of Seventy in the Church, whose duties are chiefly to carry the gospel to the world at home and abroad. The Presiding Patriarch, as the name implies, directs the labors of the patriarchs scattered throughout the various stakes of the Church, and also bestows blessings on those who seek him for such. The Council of Apostles are the “traveling counselors” of the Church and “special witnesses” and have charge of the missionary work throughout the world and in the stakes of Zion, acting, of course, under the direction of the First Presidency, just as the First Council of Seventy acts under the direction of the Apostles. Finally, the First Presidency of the Church stands at the head of all the work of the Lord on the earth, whether material or spiritual.

Such is the “marvelous social mechanism” of which Professor Ely speaks in the passage quoted above. It is something like the governmental machinery of the United States, with its divisions into city, county, state, and nation. Only, in the case of the Church, there is a beautiful dove-tailing of its various parts which is absent in the re-

lation between the different parts of the political government of our nation. For, in the Church, every officer, from block teacher to apostle, yields obedience religiously to his superior officer. Thus the President of the Church is able in a little while to get in touch with the members of any ward, or of all the wards, in order to communicate to them any idea he may wish them to know. Or it is like a complicated machine every part of which works in perfect agreement with every other part, to the producing of that for which the machine was intended.

Of course, everything depends on how these various officers do their work. As you know, citizens in our

**Love and
service the
ideal.**

nation rely to a very great extent on the policeman, the sheriff, and the United States marshal for their safety, peace, and protection. But in the Church there can be no threats or force of any sort. The supreme law there is the law of Love. Said the Prophet Joseph Smith in the early days of "Mormonism:" "The rights of the priesthood are inseparably connected with the powers of heaven, and the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood, or authority of that man. * * * No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned; by kindness, and pure knowledge,

which shall greatly enlarge the soul without hypocrisy, and without guile."

Said Joseph Smith once, when he was asked how he managed to govern so many people of diverse nationalities, "I teach them correct principles, and they govern themselves." And this is true to-day, as it was then. Every member of the Church is supposed to live up to his greatest light. This is the highest form of human government—a control from within, rather than from without.

QUESTIONS

1. Show, by means of some machine you may be familiar with, the inter-relations of its various parts.

2. Show how, in a factory (Ford's automobile shops, for instance) how the same principle of organization may be applied to human labor.

3. Explain how it is that men can accomplish more through organization than without—in an army, or in a school, or in the church.

4. How would you show that the "Mormon" Church is a wonderful organization?

CHAPTER XXXV

CLIMBING THE GREATER HEIGHTS

A suggestive story is told of a man in Oklahoma who was very poor but who might have been very rich.

He had inherited a piece of land from his father, on which he had lived in poverty with his family for many years. Much of it could not for various reasons be tilled, and what could be often produced but an indifferent crop under his indolent hands. And so he tacked up a "For Sale" sign on the front porch. If only he could sell the farm, he would move to Dashville, a few miles away, and get a job at the oil-wells there.

One day a portly gentleman in leather puttees came to the place. Walking about on the farm with its owner, he became particularly interested in a small stream, which, rising from a spring, flowed sluggishly through the land. He stooped down to examine the water, cupping some of it in his hand for closer inspection.

"That ain't fit to drink," explained the owner, misunderstanding the act; "it's too oily."

The place was sold on the spot. It was a disgracefully low price to take for a family heirloom, but, after all, was it not good riddance?

Six months later the man who had once owned the farm happened to be in the neighborhood. It presented the appearance of a veritable forest of derricks, and the gentleman in puttees was reaping several fortunes out of it in oil.



President Joseph F. Smith

"I knew about that oil all the time," said the man regretfully, "but I didn't know it was worth anything!"

Riches are of two kinds—riches of the pocket and riches of the soul. While we cannot get along very well as things are constituted at present without **Two kinds of riches.** more or less of the first kind of wealth, still the second sort is vastly more essential both in this world and in the next. Riches of the spirit are the only sort we are able to take with us when we die.

But spiritual wealth is often as hard to see as material wealth. Indeed, many have found it even more difficult to see. And certainly blindness in this respect is far more blameworthy than in the other, partly because spiritual wealth is of greater value and partly because it is easier to obtain by all of us. Also it is not so fleeting, once we have got hold of it.

Do you know what it is that constitutes this higher wealth, what it may do for you, and how you may be able to acquire it where you are?

In the year 1829, before the Church was organized, a young man named John Whitmer, brother of David Whitmer, was given a revelation through the **What is of most worth.** Prophet Joseph Smith. It appears that he had been anxious to know what "would be of most worth" to him in life. And this was the answer he received from the Savior himself: "Behold, I say unto you, that the thing which will be of most worth unto you, will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the Kingdom of my Father."

If we stop to look into this passage, we shall find that in the last analysis it is a call for leadership in service.

Always "it is more blessed to give than to receive." Any one can prove this by putting the precept into practice in his life. Not what we do for ourselves, but what we do for others, brings us happiness. At bottom it is the Golden Rule of Love. But service demands more or less of leadership. To be a leader requires that we love people, that we can mix easily with them, that we have ideas to give out, that we can lead the way somewhere. So when we desire to be leaders in the world, we are wishing for the greatest good, provided we are thinking all the time of others and not of ourselves.

Now, let us see what there is in the place where we are that we may lay hold of to develop this kind of leadership, so that we may know how to make the most of what we have.

Naturally, the first place to look for help in this direction is the place nearest us—our home. For we must not repeat the experience of the knight in the
The home. ancient tale, who left home as a young man to find the Holy Cup out of which our Savior drank and came back an old white-haired man, only to find it in his own house, where it had been all the years.

Activity in the home, then, is the first keyword. The leader must learn the lesson of obedience as well as of command. Therefore, the children in the home must be willing to subject their desires to the greater wisdom of the parents, as being based on a wider and deeper experience of life than their own. Then there is the opportunity to be helpful in and about the house. Burdens may be lifted from the father by the boys and from the mother by the girls—in just what ways must be left for each to

decide. The willingness to help is everything. The general spirit of the home, whether pleasant and helpful or depressing and selfish, lies almost as much in the hands of the children as of the parents. Moreover, there are religious duties in the home that can be attended to by all members of the family, such as asking a blessing on the food, prayer, Sabbath observance, and so on. In short, the home is a nation in small, with the parents at the head, the children as subjects, and the simple rules of good behavior as laws. And good subjects of the home are likely to be graduated into good subjects of the state, as well as into men and women of character. The home therefore, is the very heart of our life here below.

At the same time we are forming character in the home and preparing for leadership in the greater world without, we are repeating these educational processes in the Church, only on a larger scale.

The Church.

Our Church offers good and abundant opportunities for the development of leadership in service. In fact, we are perfectly within the truth when we say that there is no other community in the world where such opportunities are so plentiful on every hand. Let us recall the most important of these.

There are, first, the auxiliary organizations—the Primary, the Religion Class, the Improvement Associations, the Sunday School, and the Relief Society. These offer opportunities for development not only in theology and religion, but also in other important activities.

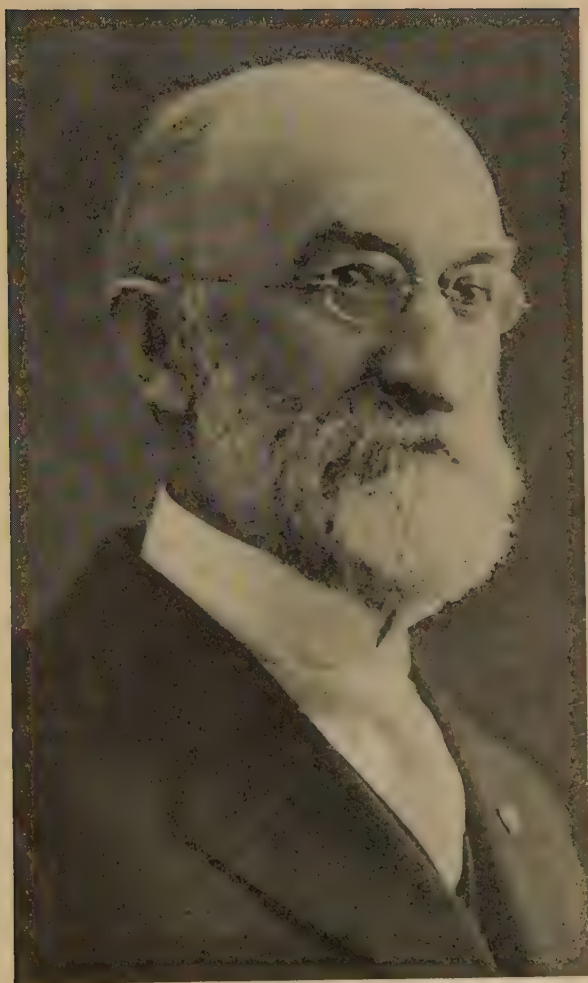
To learn about God is regarded by most thoughtful people as the first duty of man. Surely it is the core of life's true business. To get the Lord's point of view of life, if we can do so, is like ascending a high tower and

looking out over a great city, for we may then see life as a whole and not be hampered in our vision by too close attention to this or that detail because it happens to interest us. Some one has said that mankind has walked down the ages on two legs, the economic and the religious.

If this be true—and no one will dispute the statement—it is ridiculous for an intelligent person to be concerned alone with getting a living and not to think at all of how to make a life. Besides, wisdom consists in knowing a great deal on widely diverse subjects and in acting upon that knowledge—being intelligent, in a word,—and since theology and religion give us an additional body of facts, this increases our power to thread difficult situations in life.

But, as we said a moment ago, these organizations afford opportunities for development in other ways than what may be classed as strictly religious.

One of these is singing. A noted German music teacher, who had spent many years in the United States, declared once that the real musical center of America is, not Chicago nor Boston nor San Francisco nor even New York, but Salt Lake City. And he added, "I do not mean by this that the place has the greatest vocalists or instrumentalists, but rather that it has more general appreciation of music than any other American city of the same size. This appreciation is due to the large number of choirs there—good church choirs. For Salt Lake with its tens of thousands has more of these than any other city in the United States with its hundreds of thousands." Our young people have not merely the opportunity of singing in one of the regular Church choirs, but also of joining the choruses of the auxiliary groups.



President Heber J. Grant

Another of these activities is public speaking in its various forms—declamation, preaching, debating, and dramatics. The average “Mormon” has a noticeable ease in thinking and speaking on his feet, and this is true not of the men only but of the women as well. This ease comes from the abundant practice which is afforded to every one in the organizations of the Church and to the missionary service which most of the men and many of the women have performed at home and abroad. The Improvement Associations also conduct frequent contests in story-telling, debating, orations, and dramatics, in which any one may participate who is a member of either organization.

Public speaking.

Missionary work.

Then there is the foreign missionary work. A prominent man in Salt Lake City, a non-“Mormon,” is sending his two boys, one ten and the other twelve, to the Sunday school and other meetings of the Church, because he expects to have them sent on missions as soon as they finish their high school education. And his reason for doing so is that he believes they can obtain more growth of mind there than they could in any other way and at the same time “be anxiously engaged in a good cause.” This is doubtless true. Any ward in the Church can show you men who have left home for a mission mere boys, timid and inexperienced, and have returned mature men of ability and force of character, having acquired a leadership they could not have obtained under any other circumstances in the same time. This is owing no doubt to the stress under which they are compelled to meet strange people in various walks of life, to acquire a body of ideas to converse upon with them, and to practice the art of

expressing these ideas with clearness and a degree of force.

Socially, too, many opportunities are offered through the Church organizations for growth. One of the best ways of seeing the value of our social activities is to imagine them altogether absent from our lives. What should we do, for instance, if dancing were forbidden in the Church as in some others, if the only gatherings we could have were those at chapel of a Sunday, and if there were no other ways provided by which we might enjoy one another's companionship? Life would be almost intolerable for all of us, would it not? As it is, however, the Church is providing such recreations for its young people as are wholesome—dancing, games, athletic contests such as basket-ball and base-ball, canyon trips, and parties of various kinds.

Not only in the activities of these organizations and in the foreign missionary service, but also in the general religious meetings and the priesthood quorums of the Church, teachings are given that make powerfully for the best leadership.

**Teachings
of the
Church.**

There are teachings concerning the care of the body. A good, clean body is necessary to perfect leadership anywhere. In the revelations of the Lord to Joseph Smith we are admonished to retire to our bed early that we "may not be weary" and to rise betimes that both the body and the mind "may be invigorated." And in the Word of Wisdom we are warned against the harmful effects of tea and coffee, tobacco, strong drinks, and the excessive use of meat, with the promise that if we "remember to keep

**Care of the
body.**

and do these sayings and walk in obedience to the commandments," we "shall find wisdom and great treasures of knowledge, even hidden treasures," and further that we "shall run and not be weary and shall walk and not faint."

There are also teachings respecting the mind. "The glory of God," we are informed in the Prophet's writings, "is intelligence." Not only in the other world but in this too, "a man is saved no faster than he gains knowledge." For "it is impossible for a man to be saved in ignorance." Indeed, "whatever principles of intelligence we attain unto in this life, will rise with us in the resurrection; and if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come." Where could we find a more stimulating thought than the idea advanced by the Prophet Joseph, that "God was once as we are now" and that we may aspire to become what He is?

And then, finally, there are the teachings concerning the basic moral virtues. No man can be great who is not also good. That is why Napoleon is not

The moral virtues. usually put into the same class with our

Washington and Lincoln. He spent his whole life in satisfying his ambition to be great; they, in establishing a nation where their fellow men might enjoy peace and freedom and social justice. No community could place a higher value than do the Latter-day Saints upon the personal qualities of patience, industry, courage, fortitude, honesty, truthfulness, reverence, virtue, brotherly love. And these standard qualities have been pretty generally exemplified in their lives year by year.

The "Mormon" Church, therefore, becomes to its members a great educational institution, covering all the activities of life. "If there is anything lovely, or praiseworthy, or of good report, we seek after these things."

Of course, merely to be able to see an opportunity is of no value in itself. It must be laid hold of and set **Something** to work in one's active life. It was of no **besides** avail for the farm owner in the incident with **seeing** which we began this chapter to see the oil **necessary.** on the surface of the stream that flowed through his land. In order to profit by the fact, it was necessary for men to drill for the oil, to pipe it to the refineries, and there to prepare it for the gasoline engine. So it is everywhere in life. Opportunities must be firmly grasped, as well as seen. We must make our lives with what we have at hand, and not misdirect our energies in dreaming of things utterly beyond our reach.

QUESTIONS

1. Relate an instance you know of or have read about to show how some one either missed an opportunity or availed himself of one.
2. Point out things in your own environment that may prove an opportunity to you.
3. How may one develop a sense for opportunities? Has one's natural inclinations (say, for music, literature, mechanics) anything to do with seeing opportunities?

CHAPTER XXXVI

HOW YOU MAY KNOW THE TRUTH

On the first Sunday in every month, as you know, your class holds an exercise at which you are expected to bear your testimony. How many times **On bearing testimony.** on these occasions have you done so? If you have not borne your testimony at all, can you tell why you have not? And if you have, to what have you testified?

What is a testimony?

To testify to anything is to bear witness of it. If you were present at an automobile accident where some one was injured and that person brought suit for damages against the one who was thought to be the cause of the accident, you would most likely be called upon as a witness by the court where the case was to be tried. But on the witness stand, when you got there, you would be allowed to testify only to what you actually knew concerning the accident. The judge would not knowingly permit you to bear witness to what you did not see or hear or were otherwise aware of through the evidence of your senses. Your mere opinion he would rule out altogether. So a testimony, in the general meaning of the word, is an expression by any one as to what he has somehow experienced concerning a given thing.

We often speak of a "testimony of the gospel." By this phrase we mean an expression of what the person bearing the testimony has experienced concerning the truth of the principles of revealed religion. Thus, in the ward fast meetings, **What a testimony is.** you may have heard older persons say they know the

gospel to be true, or they know Jesus Christ to be our Redeemer, or they know Joseph Smith to be a prophet. They mean by this that somehow what they have experienced has given them the right to say truthfully that they have a knowledge of what they testify to. Properly speaking, then, we can bear testimony only to what we have experienced.

Sometimes young persons say they cannot bear a testimony for the reason that they do not have any, although they would like to be able to bear one. Let us look into this matter a little.

Religion, like most other things, is composed of many small units. The gospel is in fact made up of a number of ideas that are more or less applicable in our daily life. To the extent, therefore, that we have a testimony as to the value of each of these ideas separately we have a testimony of the gospel, which is the sum of these ideas.

**Small units
of religion.**

A simple instance will make this clear.

A little boy was once sent out to the chicken-coop by his mother to bring in the eggs. There were seven, and he started with them to the house. On the way he dropped one and broke it. To his mother's question as to how many eggs the hens had laid the day before he answered, "Six, Mama." And there the matter ended so far as she was concerned. But not so with him. All that day at school his thoughts came back to the incident. He had told a lie, when he should have told the truth. He had clearly mis-stated the facts. There was only one thing for him to do, he decided over and over again, if he would have any peace of mind, and that was to square himself with his conscience by telling his mother the truth. And this he did

Illustration.

when school was out. Of course, his mother was glad, forgave him, and trusted him even more than she had done.

Now, this boy possessed an absolute and perfect knowledge that truthfulness is a correct principle. He had experienced the feeling of pain and sorrow that comes from telling a falsehood and also the opposite feeling of joy that comes from telling the truth. No person, however old or intelligent or experienced, could have a better knowledge of this particular principle than that little boy. And so he could stand up and say with the utmost confidence that he knew truthfulness to be a correct principle. He could go even further than that. Since truthfulness is one of the cardinal principles of the gospel, he could say, "I know the gospel is true to this extent, for I have experienced it in my life."

But what is true of this particular principle is true also of other principles of the gospel, of all of them, in fact—honesty, the word of wisdom, tithing, Sabbath observance, virtue, and the rest. One's testimony is strong in proportion to the depth of one's experience; it is broad in proportion to the number and variety of those experiences. So, if it were in your power to test out in practice all the principles of the gospel known to us now, you would have a testimony in its completeness, in its fulness. This is what Jesus meant when he said that if any one would do God's will, he should know whether or not the doctrines are true. As you taste anything to know whether it is sour or sweet, so you apply an idea to know whether it is true or not. "By their fruit shall ye know them."

That is one way to obtain a testimony of the gospel—to test a teaching out in our experience. There is another way to arrive at the same result—to have the truth revealed to us directly.

There is such a thing as a spiritual experience, just as there is a social experience or a financial experience. In other words, the Spirit of the Lord may bear testimony to our spirit that something is or is not true. And this experience is no less definite and certain than the one where we prove a thing by seeing it practiced.

**Spiritual
experiences.**

The late President Joseph F. Smith, when he was alive, often referred to an experience of his as a boy, in which he obtained his testimony of the gospel. One time he rose in a meeting to bear a testimony without really feeling that he had one. Nevertheless he was impressed to attempt to bear it. While on his feet, the Spirit of God came upon him, under whose influence he bore a powerful testimony. He always felt, he used to say, that from this moment on he could bear witness consistently to the truth of the gospel, that he could say, "I know." The Holy Spirit had borne witness directly to his spirit, had given him a spiritual experience.

This sort of thing has been rather common in our own dispensation. While Joseph Smith and Oliver Cowdery were translating the Book of Mormon the Lord gave Oliver a revelation through the Prophet telling him how he was to know whether a certain thing was right or not. "You must ask me if it be right," said the Lord, "and if it is right I will cause that your bosom shall burn within you; therefore you shall feel that it is right. But if it be not right, you shall have no such feelings, but you shall have a

Revelation.

stupor of thought." The late President Wilford Woodruff was all his life very susceptible to spiritual impressions, by which he was able to avoid many pitfalls of sin and even death. And such experiences can come to any one who will put himself in a position to receive them. We must learn to watch and to look for this action of the Spirit of the Lord on our own spirit, the inspired whispering of conscience, so as to have a sure guide in the affairs of life. It will lead us, as Jesus promised, into all truth.

We have now gone over the main roads of "Mormonism," in its history and its teachings. We have seen how

the Lord in person, with His Son Jesus Christ, appeared to Joseph Smith; how the

Review. Angel Moroni visited the Prophet and revealed to him the hiding place of the Gold Plates of the Nephites, which have come to be called the Book of Mormon; how the ancient Apostles Peter and James and John laid their hands upon the heads of Joseph Smith and Oliver Cowdery and ordained them to the higher priesthood; how the Church of Christ was once more set up on the earth, with its proper officers and ordinances and principles and with the ancient signs of miraculous powers; and, finally, how the bark of the Church has been guided over the rough waters and through the narrows towards its destiny.

And now how are we to know that all these wonderful things are true?

We may know it in the two ways indicated in what we have already learned in this chapter—by testing out the teachings of "Mormonism" in our lives and by seeking the witness of the Spirit.

As for the first, it would be a good thing for you to go over the various teachings discussed in this book together with those you find in the ten commandments and the Sermon on the Mount, **How you may obtain a testimony.** to set them all down together before you on a sheet of paper, then to go over them one by one with a view to seeing how many of them you have already tried out in your experience and therefore know to be true, and how many of them you have yet to test out in your life. You will then be in a position to distinguish between what you know and what you do not know.

After that, with respect to the second, do with "Mormonism" what Moroni asks the readers of the Book of Mormon to do with that volume, if they wish to know whether it is true or not. That advice is to ask of God, who, as Joseph Smith found, would give liberally to all men without upbraiding any. This is what Moroni says:

"And when ye shall receive these things, I would exhort you that ye would ask of God, the eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things. Whatsoever thing is good, is just and true."

QUESTIONS

1. What is a testimony? A testimony of the gospel?
2. Is it a testimony when one preaches a short sermon on, say, baptism?
3. What do you think about saying you *know* a thing to be true when you have had no experience concerning it?
4. Name some principles of the gospel you have tested out in your experience. Relate the experience through which you gained this information.
5. What value have you received from this course in Church history and doctrine?

A P P E N D I X I

General Authorities of the Church (1924)

First Presidency:

Heber J. Grant—Born Nov. 22, 1856.

Charles W. Penrose—Born Feb. 4, 1832.

Anthony W. Ivins—Born Sept. 16, 1852.

Twelve Apostles:

Rudger Clawson—Born Mar. 12, 1857.

Reed Smoot—Born Jan. 10, 1862.

George Albert Smith—Born April 4, 1870.

George F. Richards—Born Feb. 23, 1861.

Orson F. Whitney—Born July 1, 1855.

David O. McKay—Born Sept. 8, 1873.

Joseph Fielding Smith—Born July 19, 1876.

James E. Talmage—Born Sept. 21, 1862.

Stephen L. Richards—Born June 18, 1879.

Richard R. Lyman—Born Nov. 23, 1870.

Melvin J. Ballard—Born Feb. 9, 1873.

John A. Widtsoe—Born Jan. 31, 1872.

Presiding Patriarch:

Hyrum G. Smith—Born July 8, 1879.

First Seven Presidents of Seventies:

Brigham H. Roberts—Born Mar. 13, 1857.

Jonathan Golden Kimball—Born June 9, 1853.

Rulon S. Wells—Born July 7, 1854.

Joseph W. McMurrin—Born Sept. 5, 1858.

Charles H. Hart—Born July 5, 1866.

Levi Edgar Young—Born Feb. 2, 1874.

Presiding Bishopric:

Charles W. Nibley—Born Feb. 5, 1849.

David A. Smith—Born May 24, 1879.

John Wells—Born Sept. 16, 1865.

APPENDIX II

Following are the "Articles of Faith" of the Church, first published in the *Times and Seasons* (a Church publication in Nauvoo) March 1, 1842. They were prepared, together with a brief account of "Mormonism," for John Wentworth, editor of the Chicago *Democrat*:

1

We believe in God, the eternal Father, and in his Son Jesus Christ, and in the Holy Ghost.

2

We believe that men will be punished for their own sins, and not for Adam's transgression.

3

We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel.

4

We believe that the first principles and ordinances of the gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

5

We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority to preach the gospel and administer in the ordinances thereof.

6

We believe in the same organization that existed in the primitive Church: namely, apostles, prophets, pastors, teachers, evangelists, etc.

7

We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.

8

We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9

We believe all that God has revealed, all that he does now reveal, and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

10

We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this continent; that Christ will reign personally upon the earth; and that the earth will be renewed and receive its paradisiacal glory.

11

We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12

We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring, and sustaining the law.

13

We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report, or praiseworthy, we seek after these things.

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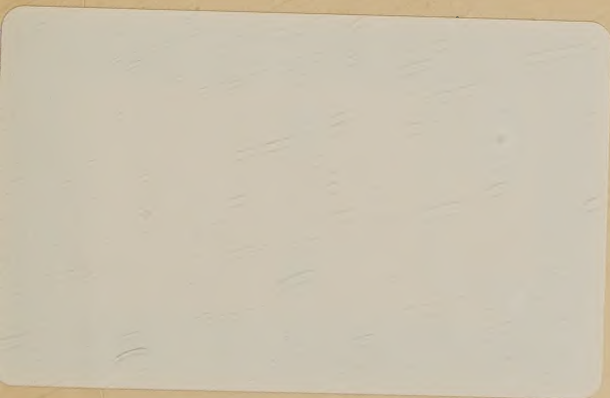
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